

Calvinist Contact

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Hard times accelerate change in rural communities, say observers



Photo: C.C. files

Some rural Canadians feel that the economic pinch is leading to a change in their lifestyle.

Bill Fledderus

GUELPH, Ont. — Rural Canada is changing rapidly, thanks in part to the economic recession of recent years, according to several farmers contacted by *Calvinist Contact*.

"A woman recently wrote me a letter asking what was going on [in her rural area]," says Jacquelyn Schmidt, a dairy and beef farmer near Orillia, Ont. "She was worried because she recently drove by 25 rural properties and could only count five of them which looked like they were still operating as farms."

"I suppose," says Schmidt, "that some of them have been bought or rented by city dwellers looking for peace and that the others are simply running down for lack of money. But it's not a simple situation."

Change in the countryside seems to be happening at a dizzying rate. Corporate farms are buying up some farm properties. More and more men and women are taking second jobs off the farm. An increasing number of rural properties are being bought or rented for purposes other than farming.

Too busy to volunteer

The quality of life in rural

communities is also changing, according to Rev. Peter McKellar of Main Street United Church in Mitchell, Ont. (Besides his degree in theology, McKellar also has a degree in agriculture.)

"Volunteering," says McKellar, "used to be the heart of rural communities, whether it was church or baseball or community groups. But now most farmers have to work at two jobs to make ends meet."

McKellar's observations are corroborated by 1986 figures from Statistics Canada. Almost 75 per cent of farmers work at a second job off the farm, according to StatsCan. For most of them, that off-farm work is their major source of income.

"In many places the volunteering situation is made even worse because funding for government programs has been cut back. Programs are calling for new volunteers at a time when rural people are finding it increasingly difficult to make time for volunteering," says McKellar.

StatsCan also reports that more rural women are working than ever before.

See **RURAL** -- p. 2...

Thinkbit:

The majority of us do not enthrone God, we enthrone common sense. We make our decisions and then ask the real God to bless our god's decision.

Oswald Chambers.

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British Catholic activist battles abortion, works to open first pro-life hospital

Marian Van Til

LEAMINGTON, Warwickshire — When you're a pro-life Christian living in a country which allows abortions up until the time of birth and surreptitiously but routinely "euthanizes" handicapped or diseased babies who escaped abortion, what do you do? How do you react?

If you're John Scarisbrick you form a group called LIFE: you provide 54 "houses" across the country which accommodate pregnant women in crisis; you set up 110 counselling centres and a national telephone hotline (which took 87,000 calls last year); you tirelessly lobby the government; and then you set about planning your country's one and only pro-life hospital.

And no, that country is not in some remote corner of the poverty-stricken Third World. It's "civilized" Merry Old England, whose "scandalous disrespect for life," to use Scarisbrick's phrase, has become ever more entrenched since the Abortion Act of 1967 began to allow abortions at any time during pregnancy.

"There's no single, powerful pro-life force here as there is in [North] America," says Scarisbrick, his own group notwithstanding. "And the scandal is that the religious leaders don't want to be involved. The Anglican Church is hopeless. The Catholic bishops are anxious not to appear too dogmatic."

"We don't have someone here like Cardinal O'Connor," he adds, referring to New York's outspoken pro-life Catholic leader. ("Do you know the definition of a bishop?" Catholic layperson Scarisbrick asks as an aside. "A bishop is somebody who sits on the fence with one foot on each side and both ears to the ground.")

Being dogmatic not always a vice

Appearing too dogmatic is not one of Scarisbrick's fears. He is adamant about "the need to put the pro-life case in absolute terms." Abortion is "bad news for women as well as fatal news for children. It is incompatible with true feminism; it violates the dignity and integrity of a woman. And post-abortion trauma is a tremendous problem," he notes. Scarisbrick opposes all "unnatural" forms of infertility treatment and birth control.

There are other British Christians who are not sitting on the fence. "There's an important increase in pro-life involvement," Scarisbrick explains, much of it coming from the evangelical wing of the Anglican Church and from evangelical Protestants. He, his wife and some friends organized LIFE as long ago as 1970. It now has 25,000 members divided into 220 local groups (chapters). They're aiming at signing up one per cent of the population, or half a million people. A separate wing of the

organization called LIFE Campaigns acts to put political pressure on parliament.

But the most ambitious part of LIFE's work is the planned opening of a thoroughly pro-life hospital early next year. "Everyone from the gynecologists to the janitors will be pro-life," asserts Scarisbrick. (In public hospitals pro-life doctors who try to act on their views are ostracized and kept from promotion, he says.) LIFE has been given a building, and negotiations with health and safety officials are being conducted. Barring any unforeseen problems, that process will have been completed by January and the hospital hopes to open in April or May.

Infertility treatment big business

The hospital will be "a modern, specialist hospital offering pro-life gynecological and obstetric services," first on an out-patient basis, explains Scarisbrick. It will offer a "well-women service" to instruct and prepare women for pregnancy, including seeing that they get proper nutrition and that they "understand how their fertility works." It will offer pro-life female infertility treatment, too, using a new method which has worked well in animal tests but which has yet to be tried on humans.

See **LIFE** -- p. 2...

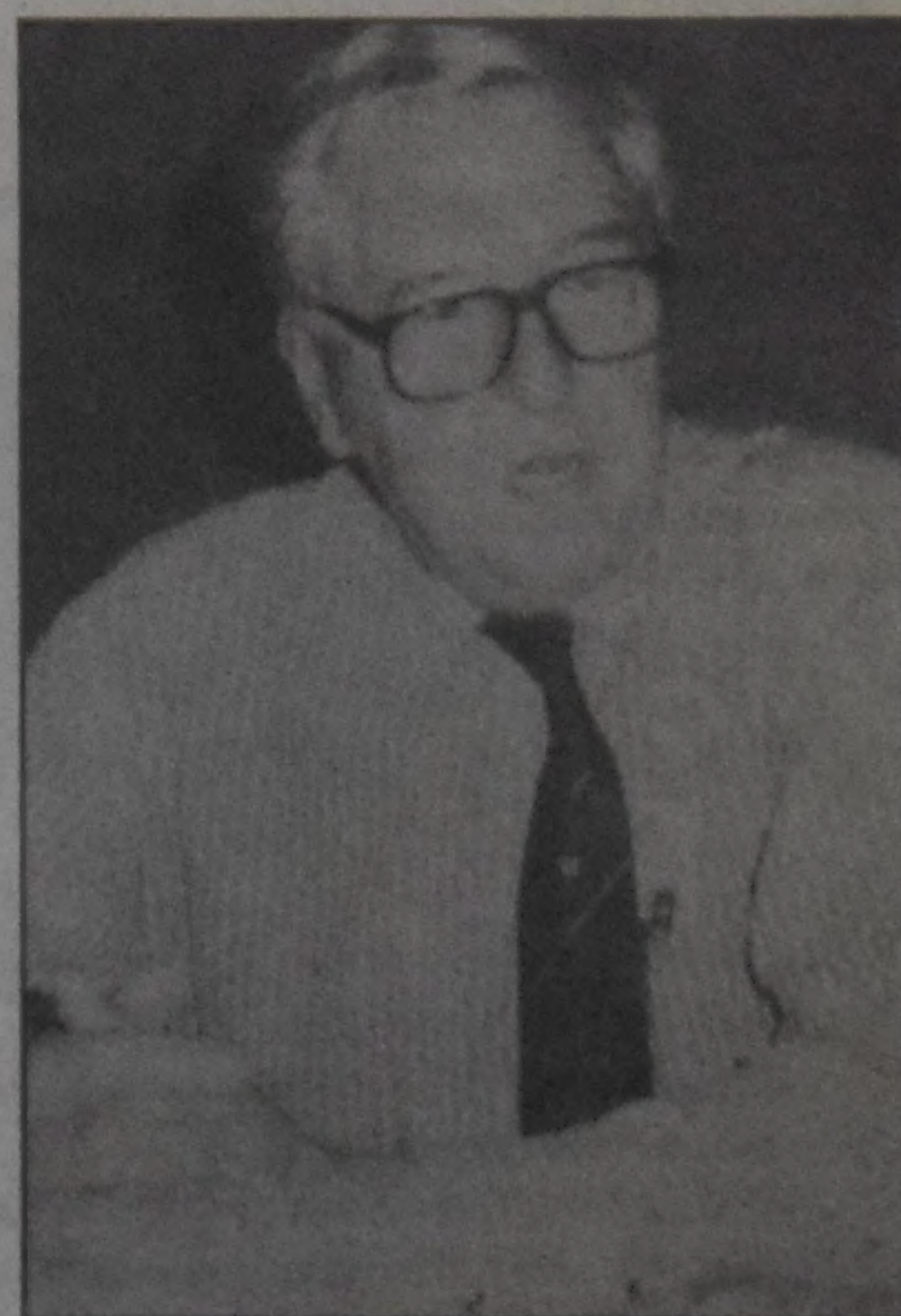


Photo courtesy The Catholic Register

John Scarisbrick.

In this Issue:

Carl Tuyl found out while eluding the Nazis during WWII that "Politics and Goats Make Strange Bedfellows"..... p. 10
Participating in computer "bulletin boards" can be fun, educational — and exasperating — says Marian Van Til..... p. 11
Ed Vanderkloet pronounces a plague on both the houses of labour and management in Ontario, and the government too..... p. 15

News

LIFE combats abortion in Britain

...continued from p. 1

Because most female infertility involves blocked fallopian tubes, explains Scarisbrick, the technique bypasses the blockage and then allows for natural conception. "Children must be conceived in an act of love," he asserts, "not in a dish. That usurps the role of parents; this technique doesn't do that."

Elaborating on common infertility treatments, Scarisbrick insists, "In vitro fertilization (IVF) is a great con. There's a high-tech, spectacular aspect about it. It's a multimillion dollar industry whose first aim is to make money. But it has low success. There's a 92 per cent failure rate. And of the eight per cent who actually conceive children,

they've usually gone through the process six or seven times."

The LIFE hospital will also include a neo-natal hospice "so that newly born handicapped children can be safe," continues Scarisbrick. Such children are routinely killed through over-sedation just after birth, with the knowledge of their parents and at the recommendation of their doctors, says Scarisbrick. "Not many [of the public] appreciate what's going on. The doctors doing it are the same ones who were so sweet and kind when you were pregnant." Eventually, LIFE would like the hospital to be a centre which offers help to Third World and Eastern European countries as well, many of which are "caught in a

pro-abortion culture," says Scarisbrick.

Government will pay

Since all of this flies in the face of government policy, who will pay for it? The government, Scarisbrick has reason to believe. "It'll be a free hospital, thanks unwittingly to Mrs. Thatcher," he explains. Thatcher's policies have moved the British health care system away from government ownership and toward a Canadian-like system in which hospitals are privately owned but receive public money to fund their services.

Scarisbrick, who in his "other life" is a history professor at a local university, is committed to LIFE and to Life for the long haul. It's his

view that "this is not a Christian issue or a moral issue. It's a 'natural justice' issue. Respect for life is the foundation of civilization."

Positioned to live

It is difficult to receive when your fists are clenched. It is impossible to embrace when your arms are crossed. It is difficult to see when your eyes are closed. It is hard to discover when your mind is made up. And a heart that has sealed itself off from giving has unknowingly sealed itself off from the ability to receive love.

Rural community changing its identity

... continued from p. 1

While the farming population is going down, the non-farming rural population is increasing slightly, mainly in the shadow of huge metropolitan areas such as Toronto, Vancouver and Montreal.

"These non-farmers are often professional people who live in the city for four days during the week and spend the weekend in the country," says McKellar. When enough of them move into a rural community, they often cause a change in the social structure.

A town can become a different place to live when it is populated by people who are only there for part of the week, he says.

Such rural non-farmers can give communities a new lease on life by giving them a new identity as bedroom towns or "specialty towns with nice little boutiques," says McKellar.

"If a town wants to stay alive it needs to find itself a niche and work at developing into a new kind of community."

McKellar blames the consumer demand for cheap food as one of the main pressures on the farmer. Good stewardship of a farmer's

resources is impossible under a continuing demand for cheaper food, he says.

"We have the cheapest food prices in the world here in Canada," he says. "The government continues to foster a cheap food policy by way of agricultural subsidies, but such a policy cannot continue indefinitely."

"Christians should think twice about this continual desire for more disposable income to spend on luxuries. Is this demand realistic? Do we realize how it causes an inadequate return for the farmer and pressures him to use unsteady practices?" asks McKellar.

Schmidt offers an example of the decreased amount the farmer receives for this product: "In 1950 a bushel of wheat could buy a farmer a pair of boots. Today the same boots are worth a tonne of wheat."

"If such a high demand continues," says McKellar, "we may end up in a situation where all our food is grown in the United States. In such a monopolistic situation, the Americans could use food prices as a political threat to get whatever they want."

Rural routes



Maynard Vander Galien

Fertilizers: Perception and reality

I usually laugh a little when I hear people talk about their backyard garden produce and how it's so much better than the "stuff" in the supermarkets.

The reason it's so much better, according to some gardeners, is because no chemical fertilizers have been added to the soil. Their veggies are grown organically. Sheep manure and lots of rotten leaves are the only things added to the soil.

Chemical fertilizers? I wonder if backyard gardeners know what's in a bag of commercial fertilizer.

Fertilizer. The very mention of the word conjures up a host of images — most of them bearing little resemblance to reality. Despite fertilizer's role in advancing the Green Revolution and helping sustain the world's food supply, it is little understood as an essential component of crop production.

A few weeks ago a friend told me his garden was a little later than other years and then said, "But our home-grown vegetables are so much better than what you buy in the supermarkets."

"And why is that?" I asked thinking he might give me a line about the fact that he doesn't use chemicals and fertilizers.

"We don't put any chemical fertilizers in the soil," he said proudly.

"Since when did fertilizer companies put chemicals in with the fertilizer?" I asked my friend with a tone of sarcasm.

He hesitated a moment probably thinking I knew something about fertilizer that he didn't know and then muttered something about fertilizer being bad because it was manufactured and contains poisonous ingredients that leach into the groundwater and

pollute the lakes and rivers.

'No chemicals'

I told my friend that the nitrogen is made from natural gas and air. Phosphorous is mined from the ground in Saskatchewan. The popular garden fertilizer 7-7-7 contains nitrogen, phosphorous and potash. Some filler made from clay pellets makes up the balance. No chemicals.

There is no evidence that food produced organically is healthier than food produced using fertilizers. Even the Consumers' Association of Canada, an organization that's usually not very sympathetic to farmers, warned that the term "organic" does not mean that these foods are more nutritious or more safe.

The Consumers' Association also accepts the fact that organic farming attempts to address environmental concerns but acknowledges that there are alternative agricultural production methods that also address these concerns. (Ontario Institute of Professional Agrolgist booklet.)

And according to the March 1990 Journal of American Dietetic Association: "Be willing to pay more for organically grown foods, but do not expect greater nutritional value or better flavour."

We could say Mother Nature is the reliable supplier of modern fertilizers.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly "Rural Route" columns for local newspapers.

Does anyone remember 1931?

There were 293,090 farms in Canada in 1986, according to Statistics Canada, the average size being 572 acres. Only three per cent of Canadians lived on farms.

Compared with past figures, these show that the number of farms and the farming population in Canada have dropped (and are probably still dropping), while the size of the average farm has increased dramatically over the years.

For example, the first recorded statistics from 1931 show there were 728,623 farms, the average size was 224 acres and farm families represented 31 per cent of the population.

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Pressreview

Carl D. Tuyl



Pressreview

Here is my suggestion for the Oct. 26 referendum question, which would, I am sure, receive a yes answer from 99.9 per cent of the population: "Are you fed up with the constitutional chaos and do you want to get on with the nation's business?" Even Preston Manning would not vote no.

Is there an explanation for the fact that Alberta's citizens usually line up on the political right while neighbouring Saskatchewan usually positions itself at the opposite end of the spectrum. Sibling rivalry?

Ferre Jacques scored a hit when Jean Allaire, author of the Quebec Liberal Party's constitutional platform, defected to the ranks of the P.Q.s.

We have beat inflation: the prime rate dipped again to a 20-year low. The victory comes with a high price, for unemployment has risen. A record \$10.6 billion was paid in unemployment insurance during the first six months of this year. Figures show that there are now 163,000 persons who have been unemployed for a year or longer — more than double the number prior to the

recession. Unions, fearing for the loss of jobs, are getting timid. They are negotiating the smallest wage increases on record.

Jobs are on the move to the maquiladoras, the foreign-owned factories south of the U.S.-Mexico border. There is in that area a tacit agreement to disregard Mexico's almost non-existent environmental laws. It is a 1250-mile stretch of stinking pollution.

Here are some things that you always wanted to know: retiring the current 99 senators will cost \$77,356,000; the world's richest man is the Sultan of Brunei, with \$37 billion in the sock under his mattress and 153 Rolls-Royces in his garage; cigarette sales totalled 20.49 billion cigarettes during the first seven months of this year, which was 10.1 per cent less than during the same period last year; the Anglican Church in South Africa has overwhelmingly approved the ordination of women priests and the Anglican Church of Australia has refused to sanction the ordination of women priests; a handwritten sheet of paper bearing the late Beatle John Lennon's song lyrics was sold for \$87,500 U.S.; under the new amended Constitution senators could not be in the cabinet; Russia has made a modest payment on its Canadian wheat bill and shipments have been resumed; Governor-General Ray Hnatyshyn treated his neighbours to a rock concert on the grounds of Government House; and there is a company in Las Vegas which makes shoes out of recycled paper bags, soda bottles, milk jugs and old tires.

The booby prize of the week goes to CP Rail. The company sent a bill to a woman whose daughter was killed in a level-crossing collision. The

bill arrived on the afternoon of the funeral service. It was for damage to the freight train.

Air Canada and Canadian Airlines International have finally decided on a merger. Before this they were like two lovers threatening to break up because they couldn't agree on a wedding date.

And here's one from the classifieds: "Superb restaurant: Fine food expertly served by waitresses in appetizing forms." No, I will not reveal the address of the place.

China and South Korea are expected to establish diplomatic relations. For years Chinese governments were, of course, more aligned with North Korea, but money is money and it even speaks diplomatic language. South Korea is where China's economic reformers see trade possibilities. The loser will be Taiwan because South Korea was the only Asian country that has diplomatic links with that island, but Beijing will insist that Korea sever those relationships. This will leave Taiwan with only one major

diplomatically: South Africa. Canadian Trade Minister Michael Wilson was in Taiwan. To avoid offending Beijing the visit was "not official."

Hawaii, which used to be one of the main nesting places for Japanese tourists, is now getting too crowded for many of them. They simply go a little further south, to Australia, to take pictures of each other.

Nicaragua was hit by a tidal wave which left hundreds of people dead or missing and thousands homeless.

The Gereformeerde (Reformed) congregation of Grouw in the Netherlands voted against calling the Rev. J.A.S. de Boer. The reason for the negative vote was the fact that the Rev. Mr. de Boer, with surgical assistance, had become the Rev. Mrs. de Boer. Finicky lot, those gereformeerden, aren't they?

There's a fight going on in Yugoslavia that is fought without guns, mortars and grenades. Chessmasters Fisher and Spassky are going at it again after 20 years. The U.S.

Treasury Department has warned Fisher that he could face a fine of \$250,000 and/or 10 years in jail for "trading with the enemy." The department considers his appearance in Yugoslavia to be in violation of the U.N. sanctions against Serbia and Montenegro. A bit on the heavy side, that!

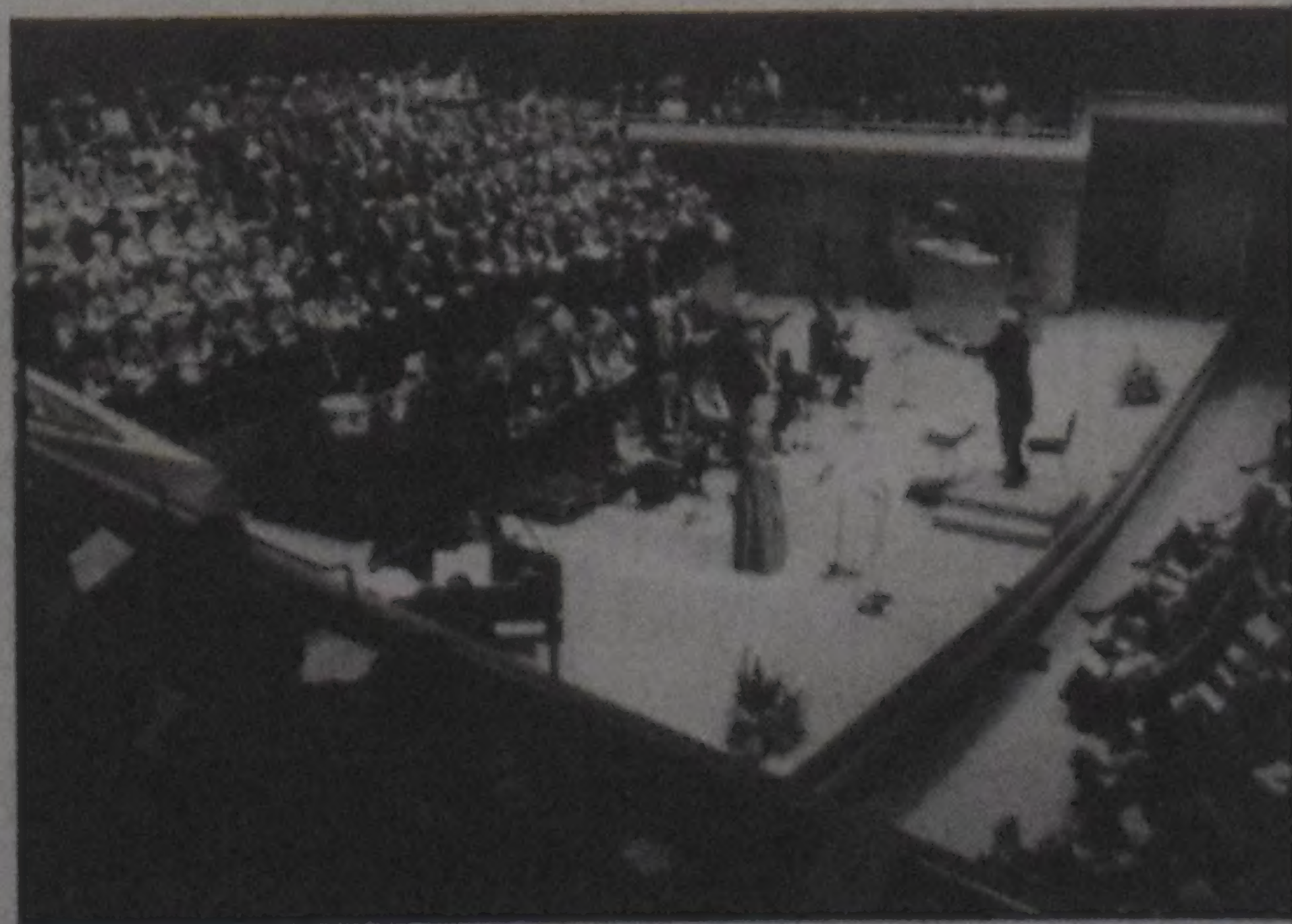
President Bush bought a whole lot of farmers' votes by throwing one billion dollars in subsidies at them. Canada, Australia and the EEC countries are threatening retaliation.

I recently read this definition of a grandfather: he is one who carries pictures where his money used to be. An expert is one who makes his mistakes quietly. And an optimist is the woman who puts her shoes back on when the minister says, "In conclusion"

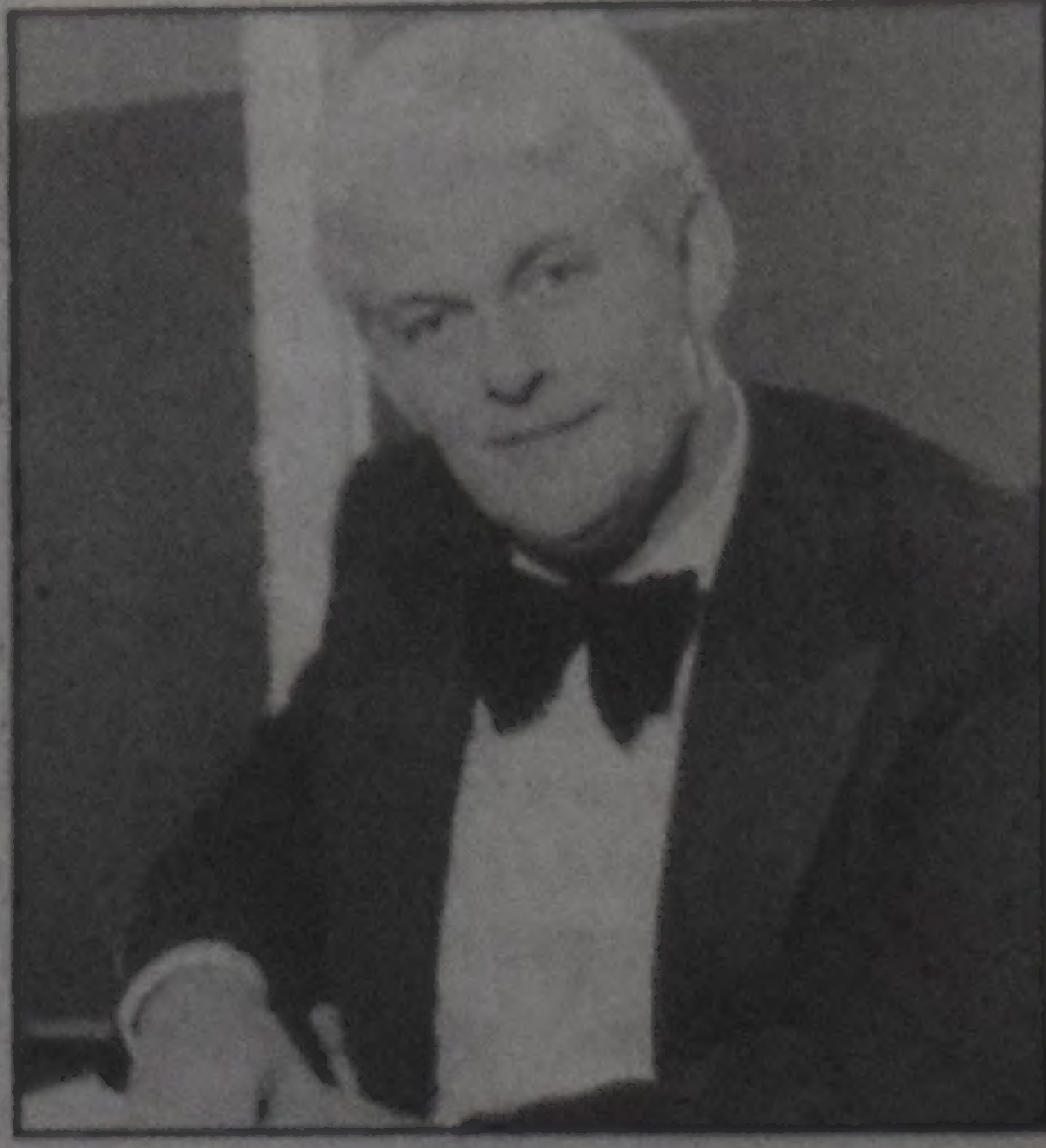
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- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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What happened in East Germany could happen here

While neo-Nazis in the eastern part of Germany were terrorizing foreigners and firebombing refugee hostels, I was talking to a woman somewhere in Canada who was about to lose her job. She blamed the government for letting in too many refugees and immigrants. "They are stealing our jobs," she said.

In my mind I registered the birth of right-wing extremism in the heart of a woman who would have been horrified at any comparison between herself and the rampaging extremists in Germany. I didn't argue the point of "job-stealing" with the woman, however, realizing how hard it must be for her to face a time of unemployment.

But the incident made me realize again how thin is the veneer of civilization. Take away a Canadian's security and comforts, and expect any conflict breaking out in Rostock, Germany, to duplicate itself in the streets of Chicoutimi, Oshawa and Prince George.

BW

Who's to blame for unemployment?

A half hour after I had talked with the woman mentioned in the above editorial, I was talking to a young man who expressed *his* negative views on Canada's "lax" immigration laws. This time I decided to probe a little.

I asked him whether he really believed that we can no longer afford to be generous as a nation. Should we perhaps focus more on why our economy is failing rather than on limiting our hospitality?

And so we started the process of looking at things that might be hurting our economy. We mentioned a world-wide recession, the protectionistic attitude of many nations, a wasteful bureaucracy and the like. He himself came up with a story that indicated that he thought that one of the problems of a weak economy was that unions were becoming too powerful.

He related how in a certain factory one of the workers had been slacking off on a regular basis. His absenteeism rate came close to 50 per cent one month. After several warnings, his supervisor decided to fire him.

The man was furious and complained to the shop steward. The shop steward got the people in the particular department where the firing had taken place to engage in a sit-down strike. Pretty soon other workers in other departments heard about it and joined the sit-down. After a while, everybody walked out in a wild-cat strike.

The fat was in the fire now, and the union told the company that they would return to work only if two conditions were met: the man was to be rehired and the supervisor was to be fired.

The company deliberated. If the strike kept up it would lose \$4 million a day. That was a lot of money. So it agreed to rehire the man.

No, said the union, that's not enough. The supervisor has to go. The company officials went back to deliberate among themselves. They weighed the \$4 million a day against the \$40,000-a-year wage of the supervisor and decided that they had no choice but to fire the supervisor. In their eyes it was better that one person should die for the company than that the whole company should perish.

You can imagine that very few people want to be supervisor in that plant, the man said to me. Workers have more job security than their bosses.

I didn't think the moral of the story should be that all the ills of our economy are to be laid at the doorsteps of the union halls of the nation. Besides, in this particular story the company was as much at fault as the union. But I was glad that the man had allowed other thoughts to come into his mind when reflecting on the status of our economy. These thoughts can help him shift the blame from "the foreigners who are stealing jobs from Canadians" to where it belongs — our own irresponsibility.

BW

Who are the real poor?

It seems that professor Christopher Sarlo from North Bay, Ont., has been getting it in the teeth ever since he published *Poverty in Canada*. In the book, released by the Fraser Institute, Sarlo argues that social scientists and policymakers have been exaggerating the incidence of poverty in Canada by using standards that are too generous.

According to Statistics Canada there are three million poor in Canada. It bases that figure on the criterion that any family that spends more than 56.2 per cent of its income on food, clothing and shelter is living below the poverty line.

Sarlo thinks that this definition of poverty trivializes the condition of people who are really poor. According to him, poverty means not being able to afford basic necessities. He estimates that according to his definition there are one million poor in Canada.

It always struck Sarlo as absurd that most students who were eating well and buying what they needed were officially poor according to StatsCan. The same could be said for pensioners who have paid off their mortgages and for immigrants who arrived in mid-year and reported income for only a few months.

Sarlo has been denounced by the media and by social workers as a right-wing zealot. But he claims to have no real interest in social policy, just in getting the facts straight on poverty. I applaud him for his courageous study.

I am wondering, however, whether we should not have one category for being poor and one for being disadvantaged. Knowing the human heart and knowing that we are community creatures, I would say that people tend to compare themselves with their neighbours in their estimation of whether or not they are happy.

Having worked with refugees and landed immigrants, I have come to realize that one cannot, for example, expect a newcomer to live a Third-World lifestyle in a First-World country, even if such a person stays above the poverty line. The same can be said for single parents and pensioners.

Our compassion should not linger at the poverty line.

BW

Letters

Filling in a few gaps

I enjoyed your recent editorial — the one about Caiaphas' bones prophesying the return of Christ (Aug. 28). Thanks for calling my attention to this "sign of the times"!

My reason for writing, though, concerns another revelation you had while camping near Foam Lake (same issue). I just want to add some background information that may add depth to your insights.

I believe I know the childless couple to whom you refer in you article. If I am correct, these are the same people who

visited me when I was in the hospital for cancer treatment as a child. They also gave my mother a place to live while I needed medical attention, because we both were 900 miles from home. Indeed, the couple you mentioned went out of their way to reach out when I was in need — and I will never forget it.

As you mentioned, the man's wife passed away not too long ago due to a long battle with cancer. He remarried after six months and moved to the Netherlands with his second wife. What is left unmentioned is that this man

faithfully stood by his wife during those difficult years of illness.

I do not want to belittle your bitter memory of strife and controversy in the church, in which you and this couple found yourselves in opposite camps. May I suggest that it was not so much this couple's strict religious observance that was empty, but the strife which led to separation.

How often even today do we not lose sight of our brother and sister in Christ because of the blistering debates about issues that lose their significance in

time! Today it is over the place of women in the church or over our understanding of Creation.

What will Jesus say when he returns? One sign that Jesus warned his disciples about was of love growing cold (Matt. 24: 12). How will Jesus find us: fighting with each other, or feeding the hungry, showing hospitality to the stranger, visiting the prisoner, looking after the sick?

Adrian (Ed) Vandenberg,
Toronto, Ont.

Was it wise to print the story?

After reading "A revelation while camping on the prairies" in *Calvinist Contact* (Aug. 28), I felt very sad.

The man you wrote about, his late wife and family from both sides were my best friends. I also was born and raised in that Dutch fishing village.

In all those years I was never aware that their marriage was unhappy even when her parents moved in. I know for sure that they loved each other in sickness and in health.

What was wrong with his taking a second wife? He was lonely and I was glad he found someone for companionship in his last years. I visited with them in the Netherlands, and before I went to sleep that night I thanked the Lord for their union.

But, Mr. Witvoet, was it wise on your part to print this story, to mention the

strife from years gone by and to say that this brother never owned a soul? How sad! Do you know that this brother died on Aug. 26, this year, after a short battle with cancer?

In James 3:9 we read: "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness." And in verse 10: "Out of the same mouth come praise and cursing. My brothers, this should not be."

The brother you refer to is not here to defend himself, so I would appreciate seeing this letter printed in *Calvinist Contact* in his defense.

Margaretha Oosthoek-deGraaf,
Hamilton, Ont.

Editor's response:

I feel bad about the fact that some people recognized the person I was writing about. That was not my intention. I realized now that I should have fictionalized the story more so that no one could take personal offense.

It is not my intention to curse people. I was recalling an incident that happened to me this summer. Nothing was added (except my interpretation) and, unfortunately, very little was taken away.

If it helps you, let me explain one part of the story. I had written: "In a sense the man's brother had not lost his soul. He had never owned one." First of all, the statement is qualified by the phrase "In a sense." So it was not meant to cover everything about the man's life.

Only the part that indicates that he was too dependent on others and not free enough to be his own person. That happens to a lot of people.

In another sense he had a soul, of course, and we may believe that God graciously accepted him in heaven when he passed away two days before the story appeared in our paper. (Looking back on that makes me think that that too was an act of mercy on God's part.) I sincerely apologize for the way my story revealed too much about the identity of my subject.

Bert Witvoet

Youth/News

Nationwide youth initiative in evangelism launched

WATERLOO, Ont. (VISION 2000) — Christian young people from many denominations across Canada will be taking part in a unique Vision 2000 Canada evangelism initiative designed to train them to share their faith with their friends. The program called "Operation Powerlink Canada" starts this month and culminates next March 6, 1993, in "The World's Largest Pizza Party," in which youth groups across North America will gather at homes, schools or churches to watch a Josh McDowell/Petra TV (through Vision TV) video special and have an opportunity to share their faith with their non-Christian friends.

The seven-step process of Powerlink involves high school kids by praying for their school, studying the book *Under Siege*, hosting concerts of prayer for non-Christian friends, and a video training series in sharing one's faith. Participating groups will receive the book *Under Siege*, by Josh McDowell and Chuck Klein, which tells the story of high school kids trying to reach their friends with the Gospel, while being threatened by evil

forces. The book also offers practical suggestions to young people on how to reach their friends for Christ. Then early in the new year a video training series with (leaders' manuals) equip youth to share their faith.

'Real potential'

Reaction from denominational leaders to the Powerlink program has been positive. "I like the fact that it's not just a one-time shot," says Gavin Wark, district youth director for Canada East for the Missionary Church. "I think it's got real potential." Wark describes *Under Siege* as "a pretty gripping, interesting book for high school kids."

Describing Powerlink, Leyton Erickson, national co-ordinator for Youth Ministries for the Baptist General Conference says, "The whole potential of it is amazing." The program will be effective in teaching young Christians to share their faith, says Erickson. "You work within friendships and it's a natural way to do it," he says. "Everyone needs to articulate their faith at the right time." His denomination is participating in the program and "we'll definitely saturate it

with prayer," he says.

A strategy, not just an event

Malcolm Beckett, director of evangelism for the Atlantic United Baptist churches, says he likes Powerlink because "it builds and there's a goal. I think that's a good thing for a lot of youth groups here." In Atlantic Baptist churches the program is "catching on more" than other outreach programs and "there is an excitement about it," says Beckett.

Powerlink is "designed to equip teenagers to motivate and reach their friends," says John Keller, Canadian director for Youth Ministries for the Free Methodist denomination. Describing the seven-step program, Keller says, "It certainly is comprehensive. I'm very positive about it." He sees the program as being "an ongoing teaching resource."

Ian Elliot, chairperson of the Fellowship Baptists' Committee for Young People says the Powerlink program has "been put together really well." It is "a whole strategy, not just an event." Elliot describes *Under Siege* as "a

fabulous book — it's very realistic, with life situations." It should really pique the interest of high school kids, he says.

Powerlink "sounds like it will be a really excellent training experience," says David Wiebe, director of Christian Education for the Canadian Conference of Mennonite Brethren Churches. "I'm pretty excited about it." The program will be effective in training young Christians to share their faith, says Wiebe. "They will learn the most if they actually do it." The Powerlink program has been developed in co-operation with Sonlife and Josh McDowell ministries who have a U.S. counterpart initiative underway in the United States.

Vision 2000 Canada is a movement of over 70 denominations and parachurch ministries which share the goal of providing every person in Canada opportunity to see, hear and respond to the Gospel by the year 2000. Additional information on Powerlink Canada is available from the project co-ordination centre at Powerlink Canada, Box 404, Uxbridge, ON L9P 1M8.

Phone: (416) 852-3390; fax: (416) 985-8980.

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Opinion

How unbiblical is the (un)Reformed notion of ordination?

In a letter to the editor in the August 14, 1992, issue of Calvinist Contact, Homer Samplonius, pastor of Second Christian Reformed Church of Brampton, Ont, took issue with my view of the ordination of ministers. My view had partially surfaced in an editorial I wrote in response to what the 1992 Synod of the Christian Reformed Church had decided on the ordination of women (See "Like a pseudo turtle moves the CRC," June 26).

I found Samplonius' letter refreshing and stimulating. There is much in it that I agree with. He's right when he says that it is not ordained clergy but the church which is called to preach, baptize, celebrate communion. His saying that "servanthood rather than authority [is] central to office" sounds biblical to me. Whether Synod 1992 was a turtle or a hare, I will leave to the judgment of those who will be standing at the finish line a few years down the racetrack.

What I would like to do in this article is not so much disagree with Homer Samplonius as think along with him and possibly question some of the things he said. I do not claim to have the "right" insight into these matters, but I would like to see our readership engage in a positive discussion about the nature of ordination, without focusing necessarily on the question of ordaining women.

Not like the Gentiles

Samplonius set the framework of this discussion by commenting "how troublesome and unbiblical this business of ordination is in the church." He points out that Jesus admonished his disciples by saying that they should not lord it over others and exercise

authority over them as do the rulers of the Gentiles. But, Jesus adds, "Whoever wants to become great among you must be your servant" (Mark 10: 43).

In contrast to this attitude, "the CRC, along with other denominations, tended to cling tenaciously to the un-Reformed and unbiblical notion that by virtue of ordination of-ficebearers are endowed with authority," writes Samplonius.

I wonder if that is a correct application of the text in Mark 10? Jesus was addressing the attitude among his disciples of wanting to be great and wanting to be first. I don't think he was talking about the authority of position.

Is the Reformed notion of ordination necessarily an unbiblical notion? It is if it excludes the central notion of servanthood and of wanting to be "the least." It cannot be said emphatically enough that being a minister of the Word is to be first of all a servant. But then, the same applies to being a carpenter, an artist or a security guard. Whatever work we do, we are to do it as each other's servant. Being a servant means we take our instructions from God and we focus our work so that it will benefit our fellow human beings. We also take on the attitude of a servant — being humble, seeing others in the

best possible light and doing our work cheerfully as to the Lord.

The need for legitimacy

But does this notion of servanthood exclude the possibility of having authority? I would say No. Being a minister of the Word should also mean having the authority to carry out the work. The same can be said for a computer analyst, a mechanic or a nurse. Whatever it is we do, we need the authority to do it. We need to know that we have the right to do our work and that we have certain powers to carry it out. This often comes to us by way of an appointment, an election or a hiring. Others who have the responsibility to assign tasks can give us legitimacy and certain rights by endowing us with authority.

This is what I had in mind when I wrote in my editorial of June 26 that "What synod has done is give women a task without the benefit of status and empowerment." It may be so that one does not need "ordination" for that, but there is little doubt in my mind that a task should not be given without status and empowerment. If ordination is an unbiblical concept, and I have yet to be persuaded of that, then it should be replaced with an other kind of entitlement procedure.

Sitting in Moses' seat

According to Samplonius, "when such appointees (be they male or female) are genuinely Spirit-endowed and gifted and they open the Word of God, they have authority because the Word has authority and not because of ordination." I agree and disagree with that. Yes, the Word itself has authority. When Jesus preached and taught, his hearers were struck by the power of his message, because "he taught as one who had

authority, and not as their teachers of the law." (Matt. 7: 29)

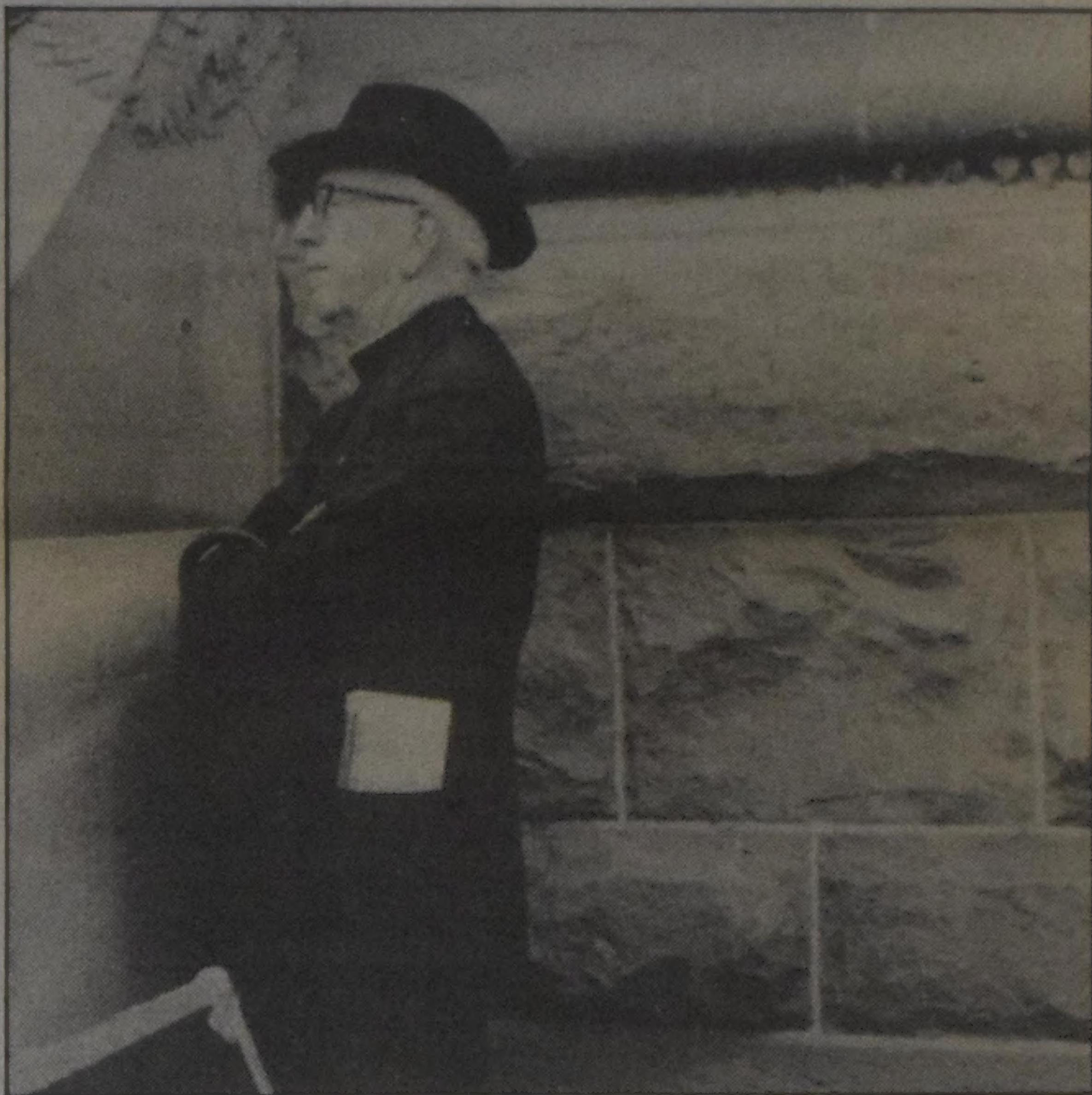
But interestingly enough, Jesus himself also recognizes another kind of authority — the authority of the Pharisees, who did not speak with authority: "The teachers of the law and the Pharisees sit in Moses' seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach" (Matt. 23: 2, 3).

Jesus is talking about the authority of office or position. Why should we respect the authority of position? Because

mon is ultimately decided by whether or not the Word of God has been faithfully opened.

But by showing respect for every single position, place or task that people occupy I acknowledge that it pleases God to lead, instruct and encourage me, who by myself am unable to bring in the Kingdom of Christ.

I do not question the probability that we have harboured unbiblical and un-Reformed notions of ordination in our midst. Maybe the emphasis on servanthood has gotten lost in the ministry of the Word through the



The dress of this pastor suggests a certain distance and professionalism perhaps not conducive to servanthood.

it gives stability and continuity to the structures that we need to have in place for church and home and workplace. When an ordained minister preaches in the church, I at least have the assurance that this person has received training, this person has been approved by other leaders in the church and this person has been appointed by others to do a certain task. I have seen too many self-appointed television evangelists who are accountable to no one, to go for the romantic notion that all we need in the church is the authority of the Word.

A heartfelt respect

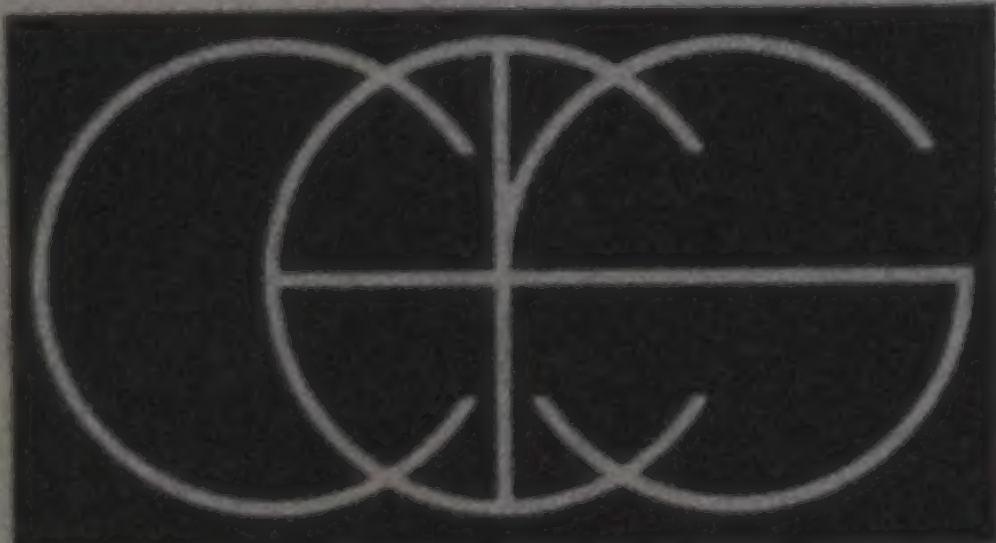
I would like to maintain a healthy respect for the authority of a minister, all the while keeping in mind that central to the position of ministry is the idea of service and that the office of ministry should be open to all those who are gifted and feel called to fill it. I would like to keep that authority of position separate from the authority of a sermon. The authority of a ser-

mon is ultimately decided by whether or not the Word of God has been faithfully opened. Probably the concept of ministry gets warped most where church members abdicate their responsibility to minister and to lovingly discern the work of those who lead them.

My analogy of the coronation of Queen Elizabeth may not have been helpful as I talked about ordination in my June 26 editorial. It certainly puts too regal a spin on the servant task awaiting those who feel called to preach the Word of God. And perhaps the notion of ordination should be replaced with another kind of appointment procedure. Surely, all ministries in the church are valuable and deserve due recognition.

But do we need to do away with the notion of authority to accomplish this?

Bert Witvoet
Editor



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How much does it cost you to own a car?

TORONTO (MCCR) —

The cost of transportation has a major impact on most people's budgets. Many car owners spend more on their vehicles than anything else except housing.

"For people who live far from public transit lines or who often have to get to out-of-the-way locations, a private automobile may be a necessity," says Ontario consumer ministry's Marilyn Gurevsky. "But in major urban centres across Canada many consumers find they get better value for their dollar by using transit to get to work, and renting a car for vacations and weekends."

To figure out the best deal you have to calculate the cost of driving your car. Even if you don't plan on switching to transit and rentals, a breakdown of your car costs can help you find new ways to save money. For example, if your gas and maintenance costs are very high, it may be a good time to join a car pool.

Two kinds of costs

There are two categories of automobile costs. Variable, or operating costs, include maintenance, tires, gas and oil. Operating costs are worked out on a per-kilometre basis because they increase with distance driven.

The costs of ownership, or fixed costs, include insurance, depreciation, taxes and licensing and registration fees.

Operating costs are worked out as an average per kilometre travelled. Keep track of all oil and maintenance receipts. To figure out gasoline costs, fill

the tank and then keep an eye on the odometer. After you've gone 200 kilometres fill the tank again and note the amount of gas used. Repeat the procedure several times until you can average the results.

The price on which you base your calculation can be an approximation. In 1991, for example, the Canadian Automobile Association (CAA) based national car-cost calculations on a gasoline price of 57.6 cents per litre.

Armed with oil, gas and maintenance averages per kilometre, you need only know what tires cost to arrive at operating expenses. Last year tires cost an average of .76 cents per kilometre.

Then calculate total yearly operating costs by multiplying the average cost per kilometre by the number of kilometres you drive in a year.

To figure out annual fixed costs, total the yearly cost of auto insurance, vehicle finance charges and licence fees.

Don't forget depreciation

Then work out depreciation — the difference between the purchase price of your car and its selling price. To find your annual depreciation subtract the trade-in value of your car from the purchase price, then divide by the number of years you've owned the vehicle. Adding these together gives you your annual total fixed costs.

Now you can find out how much your car is actually costing you. The example given below is for a 1991 four-door

sedan with a 2.3-litre, 4-cylinder engine and automatic transmission.

Variable costs: average per kilometre = 8.5 cents
x 24,000 km per year = \$2,040.00
Fixed costs: per year = \$4,851.00
Total = \$6,891.00 or \$574.25 per month.

Once you've made these calculations for your vehicle you can compare the cost of car ownership to the cost of using public transit and rental cars.

Home-to-work travel by transit makes sense for many people. Unlimited transit travel costs \$56.50 per month in the metropolitan Toronto area, for example, and slightly less in most other cities. In many urban centres parking alone costs more than that.

Car rentals are practical for weekend jaunts and special occasions, but prices can vary considerably. An upper-end rental price for a car similar to the sample vehicle, on a three-day weekend package, may cost about \$155.00. That includes insurance and all operating costs except gasoline. When fuel costs of \$20 per day are assumed, the total cost of the package is \$215.00.

In this example, it would cost \$271.50 to rent a car once a month and buy a monthly transit pass. *You'd save \$302.75 per month by choosing not to own a car — and you'd be friendlier to the environment as well.*



To figure out your best deal for your transportation dollar calculate the cost of running your car.

Giving them a Christian 'party'?

NASHVILLE, Tenn. (EP) — Peter Furler, drummer for The Newsboys, a Christian rock band from Australia, said playing "down under" gave the group a powerful incentive to develop their craft. "In Australia, if you don't cook, you get a beer bottle on your head!" he told CCM magazine. "They really abuse you quickly if they don't like your stuff — a very honest

audience! We even got kicked off a few shows because the promoter would pick up a sense of Christianity; and he'd come up and say, 'Stop — hop off, get off the stage.' That made us perform twice as hard. We knew if we weren't good enough we'd get stitches that night. People came along for a party and you had to give it to them."

Contrary to rumours, Royal Ontario Museum is open to the public

(Canadian Scene) — Officials of the Royal Ontario Museum in Toronto are disturbed by a misconception that the museum is closed to the public.

"Early in July our visitor services department logged numerous telephone calls asking whether the ROM was

still open," says Trilby Bittle, head of the ROM's public information department. "The callers were confusing the ROM with the Art Gallery of Ontario which, due to budget restrictions, is closed until January, 1993."

The museum is open seven days a week from Victoria Day

(the May 24 holiday) to Labour Day and closed on Mondays between Labour Day and Victoria Day. It is closed on Christmas Day and New Year's Day. The telephone number for information on exhibitions and special features is (416) 586-5551.

Tourniquet couldn't stop being canned

MILWAUKEE, Wis. (EP) — Tourniquet, a Christian heavy metal band, was dropped from the lineup at the Milwaukee Metal Fest after Christian radio personality Bob Larson complimented Tourniquet, saying the band

was better than mainstream metal bands such as Decide. As it happens, the promoter of the Milwaukee Metal Fest was Decide's management — which apparently decided it didn't want the competition.

Christian rocker turns to children

NASHVILLE, Tenn. (EP) — Christian rock pioneer Randy Stonehill has begun work with Terry Taylor on a children's album to be titled *Uncle Randyland*. According to CCM magazine, the new project was sparked by the strong response of children to some of the songs on his recent *Wonderama* album.

LOOK for Peter & Marja on page 15.



Christian Stewardship Services

For the 12 months ending June 30, Christian Stewardship Services staff conducted approximately 420 personal visits to clients all across Canada. Each of these clients had requested a visit, with most of the topics centering on the making of a will or the revision of an existing outdated one. As a result, hundreds of households across Canada have reassessed their situation with respect to their estate, obligations to children and other persons, as well as considered charitable support through their wills.

These visits were made only upon the request of an individual. They are totally free-of-charge, confidential, and without obligation. How is this possible, you may ask? CSS is sponsored by 30 charitable organizations well-known in our constituency together with some of the Christian schools in Canada. These sponsoring charities together foot the bill of operating CSS each year. As a result, CSS neither asks for church collection, personal fees, nor donations. If you have a will that needs revision or if you have no will at all, consider the importance of exercising your choices under provincial law by making a will.

In a will you have the privilege of selecting the Executors of your choice instead of having the government appoint through the court system an administrator of your estate. If you have children under 18 you can nominate guardians who would look after the children in case of that need. Finally, you have a privilege of dividing the assets that you own according to your wishes, priorities, and view of life rather than have your hard-earned accumulated possessions divided according to the strict rule as set out by each province's legislation.

Interested in a free-of-charge, confidential visit?
 Contact Harry Houtman or Adriana Pierik at CSS, 455 Spadina Ave., No. 210, Toronto, ON M5S 2G8, (416) 598-2181 (9 a.m. - 10 p.m.).

Church

Marian Van Til, page editor

Nepal sees 100,000 per cent increase in believers

KATMANDU, Nepal (EP) — In the last 16 years, the number of Christian believers in Nepal has grown from 500 to 500,000, an increase of 100,000 per cent, according to Campus Crusade for Christ International.

One reason for the phenomenal growth has been Campus Crusade's New Life Training Center, which trains Christians in discipleship and teaches them to share their faith with others. Campus Crusade has been working in Nepal since 1976.

The pastor of Nepal's Lamogara Church explained that in 1978 his church held a basic evangelism training meeting led by Campus

Crusade staff members. It was there, he said, that he first realized that Christ had died for his sins. Actually, he had started following Christ six years earlier after a villager had shared the Gospel with him. His wife began to call herself a Christian after she asked Christ to heal an illness and then recovered. "After my wife's healing," the pastor said, "many started believing in Christ as our healer only. We didn't know of Christ the Saviour." This changed at the training meeting.

Lamogara Church members have planted two other churches, the Giwan Church and the Binoi Church, which themselves have planted 40 and

seven other churches, respectively. Such multiplication has occurred throughout Nepal. Anne Marie Winz of Campus Crusade's Central Asia and Pacific ministry reports that most village pastors are graduates of the New Life Training Center. Nepal has no seminaries, she says, and most Nepalese cannot leave their country to go to seminaries for three to five years, so instead they go to the Campus Crusade centre for training.

About 90 per cent of Nepal's population is Hindu, and most of the rest are Buddhist. Christians still number less than three per cent of the population, but the number is

growing rapidly. For example, of eight million Tamang tribe members, 35,000 have become Christians in the past 15 years.

Until recent years, Christians in Nepal suffered great persecution. In 1990, however, the government passed a new constitution guaranteeing freedom of religion, although the exact definition of that guarantee is still unclear. Winz relates that pastors in Nepal report that the

persecution caused a curiosity about Christianity, contributing to its increase. Also, many Nepalese reported that they had become Christians because either they or someone they knew had been healed of an illness by Christ. "But mostly," she says, "the number of Christians grew because people received training and were obedient to keep telling others about Christ."

Christianity is fastest-growing faith, Lausanne task force says

PASADENA, Calif. (EP) — Though pessimistic voices say the golden age of Christianity is over, and suggest the Christian faith is being replaced by Islam and other beliefs, Christianity is the world's fastest-growing religion, and it is growing faster than the world's population, according to the Lausanne Statistics Task Force.

The task force, headed by Dr. David Barrett, reports that the ratio of non-Christians to evangelical Christians now stands at 6.8 to 1, the lowest ratio in history.

The task force has amassed statistics including world population, the number of people who do not claim to be Christians, the number of people who call themselves Christians, the number of Bible-believing (evangelical) Christians, and the number of "unreached people groups" in the world, in various years from A.D. 100 to 1992.

In A.D. 100, there were 360

non-Christians for every practising Christian. The ratio has been getting smaller ever since: 220-1 in 1000, 69-1 in 1500, 27-1 in 1900, 21-1 in 1950, 11-1 in 1980 and 6.8-1 in 1992.

The evangelical movement, worldwide, is growing three times faster than the world's population is growing.

The statistics are evidence that we are not "losing the battle," writes Ralph D. Winter of the U.S. Center for World Mission in that organization's magazine, *Mission Frontiers*.

"With each passing year we are in a better and better position to evangelize the world," Winter writes. "We have before us the brightest set of hope-filled resources, the most extensive, global network of eager believers in thousands of prayer cells and strategizing committees. We have never had so many competent, sold-out soldiers for Jesus Christ. The job to be done is now dramatically smaller in terms of our resources than ever before."

The U.S. Center for World Mission is supporting the "A.D. 2000 Movement," which seeks to plant indigenous churches in each one of the world's 11,000 remaining people groups that have not yet heard the gospel.

Winter believes that with 7 million Christian congregations worldwide, it is feasible to have congregations adopt each of the unreached groups by December 1993, to engage each group by December 1994 and to "reach" every group by Dec. 31, 2000. In fact, Winter says, work has either already begun or will soon begin with two-thirds of those unreached groups.

Canadian evangelists form group to shake off 'dinosaur' image

GUELPH, Ont. (WEF) — Pressed by the need to affirm that "the evangelist is not a dinosaur of the ministry," at least 50 evangelists from across Canada gathered here recently to form the Fellowship of Canadian Evangelists (FOCE). The evangelists adopted a stringent code of ethics and elected a national executive.

"We have got it terribly wrong that evangelists are a dying breed," says Justyn Rees

of Upstream Christian Initiatives who was elected treasurer.

The association, the first of its kind in the country, is to be a forum where "iron sharpens iron" for the country's 150 itinerant evangelists.

"We are saying to these guys, 'You are wanted' and to the church we are saying, 'You need them,'" says Dr. T. V. Thomas, who was elected president.

"Since 90 per cent of Canadians don't go to church, we ought to have a ratio of nine evangelists for every one pastor," said Rees.

Vision 2000, an affiliate of the Evangelical Fellowship of Canada, will issue a directory of evangelists, profiling their skills and specialties, such as marriage retreats, seminars or special interest groups. FOCE will keep this directory updated.

Woman considered to head Church of Sweden

UPPSALA, Sweden (EP) — The Church of Sweden is considering a woman for archbishop next spring when the current archbishop, Bertil Werkstrom, retires, according

to the Evangelical Lutheran Church in America. The Friendship Association for Women Priests in the diocese of Uppsala proposed that Birgitta Larsson, director of

the Church of Sweden mission agency, be the new head of the church, which is the world's largest Lutheran body. Larsson currently is the only candidate for the position.

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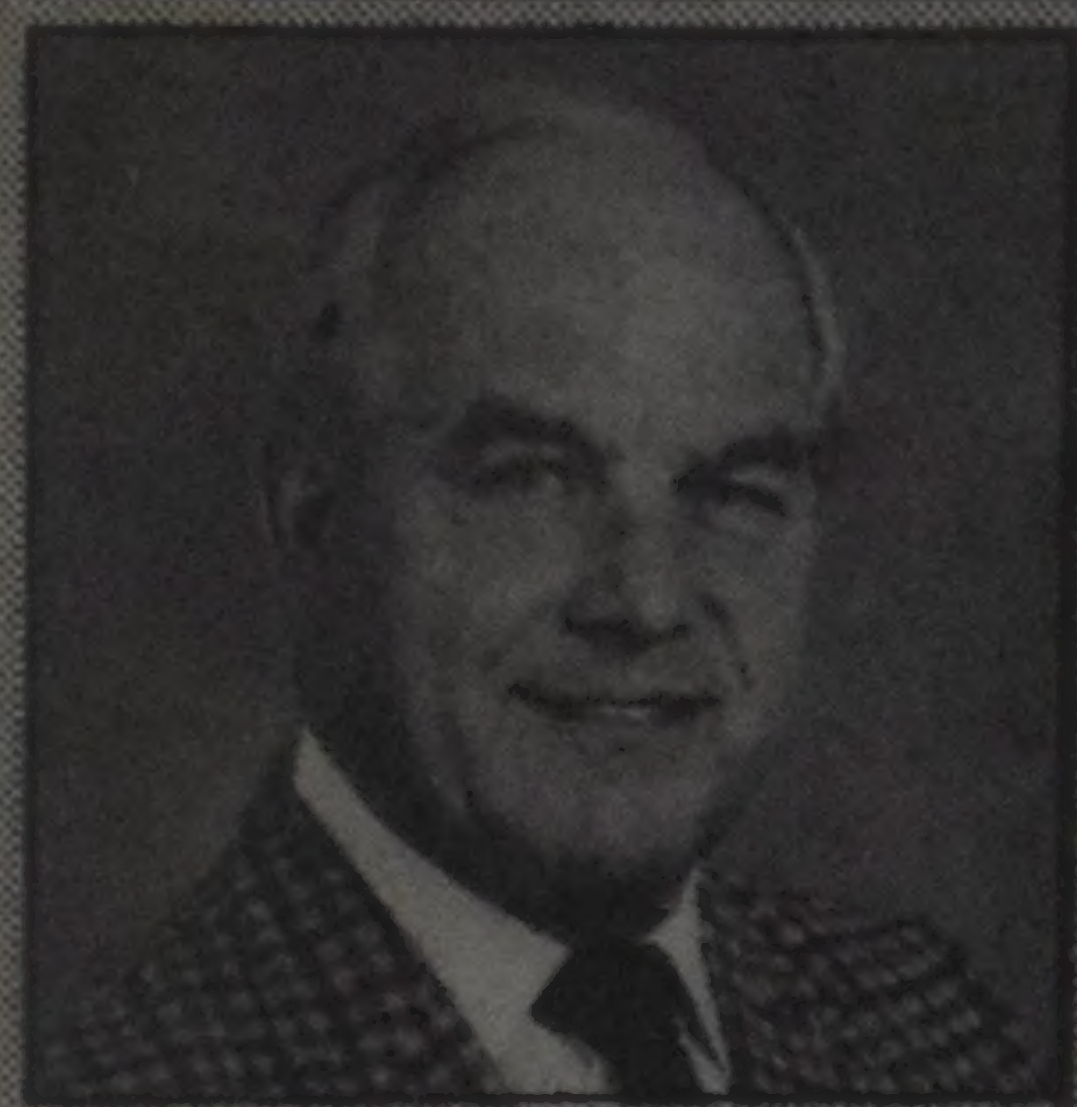
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CANADIAN CHURCH SCENE

Jacob Kuntz

How Old Order Mennonites chose a bishop

Old Order Mennonites have bishops whose task it is, among other things, to function at marriages, baptisms and communion. Recently the Old Order group near Mt. Forest, Ont., needed a new bishop and they chose him by lot. The Mennonite Reporter of July 13 gave interesting details about the selection process.

"On the day of selection, the congregation and all ministerial members gather for worship. Then the deacons take the lot and [a number of] identical flap-closed songbooks into a side room.

"The lot is a narrow strip of paper on which is written, 'The lot is cast into the lap, but the whole disposing thereof is of the Lord' (Prov. 16:33). The initials of the presiding bishop follow — in this case 'E.B.' (Edward Bauman).

"In the private room the deacon places the lot inside the front cover of one of the books and shuffles them. (The lot is always placed inside the front cover because there were two occasions when it was not found the first time.)

"Then the deacon places the stack of books into the hands of another deacon who has had his back turned. He reshuffles the

books again, whereupon the books are returned to the gathering and placed on the table in front of the candidates.

"Each candidate takes one book from the table. When all the books have been taken the candidates hand them back to the presiding bishop. He opens each in turn. When he finds the lot, he reads the verse.

"The chosen minister is immediately called forward and is asked to kneel. Three bishops place their hands upon his head (one on top of the other in alternating fashion) and ordain him as a new bishop.

"It should be noted that being chosen a minister or bishop by lot is not seen as a great honour, but as an incredible weight of responsibility. Those chosen are rarely filled with joy at the thought of the task before them."

The world our children inherit

In the United Church Observer of July/92 the well-known columnist and broadcaster Roy Bonisteel reflects on the joys of being a grandfather. He looks at his grandchildren and is fascinated by them. But he has his worries too, like so many grandparents.

"Sometimes you find yourself looking at them and wondering what the future holds in store. Sometimes your heart breaks for them. With your own children you can see what has happened. Your hopes or fears for them have been realized. But what about their little ones? The world today seems to be a much scarier place. A simple walk to the store or a chat with a stranger is not recommended. The implications of a kiss or a hug must be considered. Far too often conversations become warnings about dangers we never heard of when we were their age. There is guilt in passing on to them a scarred and brutal world."

Also in the War Cry of August 22 we found thoughts on the violent world we live in, but in the form of "reflections on a preacher's bodyguards."

"The spectre of violence is getting serious when the

clergy have to have bodyguards when preaching.

"Someone has said that the world will just have to get used to violence — to bullets, and kidnapping, and serial killers and celebrity murders.

"But bodyguards for preachers?"

"Pat Robertson, the American TV preacher and host of the 700 Club who ran for president in 1988, had come north to open 100 Huntley's new 'state of the art' broadcast facilities in Burlington, Ontario. While he was preaching at the celebration dinner two personal security guards stood at each end of the platform facing the 3,000 dinner guests.

"They looked the part. Lean, sharply dressed, with eyes ceaselessly scanning the crowd.

"It gave one a chill to

Jesus is the Way

In several corners of the church one can find a tendency to put a question mark behind the uniqueness of Christ as the Saviour, as the only way to the Father. In the Canadian Lutheran of June 1992 the vice-president of the denomination refuses to go along with this trend. He writes:

"There really are certain statements that we accept as true without reservation. That water is wet is a given. That one and one make two is a given. I am sure we realize that each time we make such a truthful statement we eliminate other possibilities. Water is wet! That means it is not dry or half wet; it is all wet. One and one make two not three or 27. The truth is truth. We cannot hedge on that truth because we don't like it to be true at any given moment. We cannot change the truth because it may hurt either someone else's feelings or our own sensibilities.

"But if the truth is the truth why are we Christians so sensitive to the accusations of others that we are a snobbish people

who think that we have exclusive access to God? Maybe because that is the truth! We cannot pretend that Jesus did not say, 'I am the Way, the Truth and the Life. No one comes to the Father but by me.'

"There it is! Water is wet all over again. One and one is still two. Our reaction, all too often, is to shy away from a confrontation which would boldly state that basic truth. Jesus told us that there is only one way to the Father; to eternal life; that is by means of him. It is his vicarious atonement; his suffering and death on our behalf which takes away our sins. It is his resurrection which seals our justification. And it is our faith in him which appropriates it.

"How then can we hedge?

How then can we look at our friends and neighbours who are unbelievers or other religious persuasions and feel that it is OK? Do we really think at times that it is their sincerity that saves them? Do we really think that Christianity is merely one of many ways to salvation? The truth says something entirely different.

"Jesus did not claim to be 'a' way to the Father, but *the* way. If that means being exclusive, then so be it. That's why the Great Commission. If it means we have to bear the accusations of others that we are snobbish and exclusive, then those accusations should be well deserved. After all, the truth is exclusive. It excludes all other possibilities.

The challenge of Rio

In the church press we did not find many articles about the Earth Summit, the world conference on the environment in Rio de Janeiro. But the Catholic New Times of July 19 pointed to some positive things that came out of this conference and that can be of great importance for the church.

"... There were other good things as well. One was the lively role played by religion and religious persons at this Earth Summit. Another was the success of women leaders in integrating the concerns articulated by women — especially the women of the South — into ever link of the chain of environmental reasoning.

"The environmental justice movement is slowly growing and maturing, becoming a powerful global force for change.

"History shows that the church

have often played key roles in other periods of social transformation. The present global movement presents a fine opportunity for an awakened church. The conversion to environmental justice is a matter of right-now urgency, but it is also a response to truth that the Holy Spirit has been breathing since the beginnings of revelation. The people of God must come to terms with this, individually and collectively. And in this area there is no bar to serious lay leadership — and no excuse for waiting

helplessly for initiative to come from the hierarchy.

"We all have our work cut out for us. And the church in Canada has many resources. Let us set to work spiritually, and through all of our multi-layered institutions in every corner of the country, to turn impending planetary disaster into earthly conversion and healing."

Jacob Kuntz is a retired Christian Reformed pastor now living in Brampton, Ont.

think that in Canada a preacher had to be guarded against violence when delivering a sermon to the faithful!

"It could be argued that the threat was not real. But it's perceived, and there's the rub. The episode is a fascinating commentary upon the changes in the last decade in American society — and in our Canadian society.

"The day is long gone when a Harry S. Truman could leave the White House

and drive himself and Mrs. Truman across the continent to his retirement home in Missouri. Or when a Lester Bowles Pearson could wander unmolested through downtown Ottawa.

"Given the climate of the age, I guess it's impossible to stamp out violence entirely. Police and civic authorities try but solutions are elusive because the remedy to society's problems, in part, lies in dealing with spiritual neglect.

"We certainly need to deal with the complications of urban society — with the homeless, the rootless, the disenfranchised, with racism and prejudice and drugs and family disintegration. But we also desperately need to impart again to young people moral principles through school and the media.

"Christian, pray for your nation!"

Feature

Politics and goats make strange bedfellows:

A true story

Carl D. Tuyl

Weird things are happening in the part of my anatomy that controls my memory. I might forget completely the place where I put down my car keys a few moments ago, yet all of a sudden I'll find myself reciting in Dutch the very first hymn I had to memorize in Grade 1 more than 60 years ago. Not only do I remember the words of that hymn, I remember the name of my Grade 1 teacher, the colours of the skirt and blouse she wore, and the sound of her voice.

Going upstairs from my study to the first floor of the house I might pause half-way up the stairs and ask myself, "Now what is it you were going to do?" without finding an immediate answer to that question. Yet ask me what I got as a present on my tenth birthday and I can tell you: a soccer ball and soccer shoes. I recall with total clarity the leathery smell of that ball and the colour of the laces in the shoes.

Nowadays my pocket agenda serves as my short-term memory. What I don't write down drowns in the sea of forgetfulness. Ask me what we had for dinner yesterday and I will probably have to consult my wife; but with exquisite accuracy I can describe the exotic smells that were recorded on my olfactory senses during my first walk-about at a *passar*, an Indonesian market.

Pleasure and pain

These strange changes in my capacity for recall sometimes cause me pleasure and at other times, pain. A few moments ago I suddenly recalled with amazing clarity a scary incident that ended with something so amusing that in the process of reminiscing I burst out laughing.

It was a dark, damp-cold late summer night in 1942: drizzly sprinkle, moonless darkness and a wind that seemed to drive the cold rain deep down into your body. I was a 17-year-old displaced person. I had refused to be enrolled in what the Germans called "labour services," and through the mediation of the Resistance I had gone "underground."

I was given shelter by a family who received me at the danger of their own freedom and lives. The hospitality offered to the many thousands of us in those circumstances was no doubt expressive of the highest Christian virtue. Greater love has no one than this, that he lay down his life for his friends.

Many who gave refuge to Jewish people during that time were honoured after the war by the Jewish Congress. But the families who provided safety for others have to a large extent remained anonymous, and no star appears behind their names in the book of history.

The family that sheltered me were fruit farmers. Behind their house, stretching along the road and into the surrounding fields, was a large orchard. I can recall with delicious clarity, as if it were on my palate, the taste of that tree-ripened fruit. It's flavour compared to the taste of the stuff we now buy in the supermarkets like the taste of caviar compares to the taste of candle wax.

Blessed shack

A make-shift shack was constructed in the shadows of the trees, away from the road. Its sides were bamboo matting and its roof was a bit leaky. It had an open front, symbolic of the hospitality offered there.

Six of us slept in that hut — five at a time, with the sixth man standing watch. The Nazis would usually conduct their raids at night. The sentry would hear the sound of the oncoming cars and trucks, alert the sleepers and we would literally run for our lives.

We would spread out in all directions. Some would jump the ditch that separated us from the neighbour's property; others would slosh through a muddy creek at the north end of the orchard and disappear into the corn field; the rest of us would fade in other directions.

Twice the Germans conducted a raid during the day. On the first such occasion the sun was just dawning and one of our fellows was shot in the leg. He fell

off and running. In my haste I bumped into several trees and scratched my face on low-hanging branches.

I heard the trucks turning into the driveway of the farm, and soon guttural German shouts sounded in the darkness. "*Heraus, Kommen Sie heraus!*" ("Come out, come out!")

I had not yet reached the edge of the orchard and I stayed motionless under one of the trees. The soldiers kept shouting their commands into the pitch-black night, but none of them came close to my position.

After a while the shouting died down and there was no sound except the rustling of the wind in the trees. I did not hear the trucks start up again so I knew that the Germans were still around. Very carefully I began to move to the perimeter of the orchard. Not far away I could see the shape of a building. I knew that there were houses along the road, but in the darkness I had become totally disoriented.

Sanctuary

After I had taken a few steps I lay down on the ground to listen. I heard nothing. After a while I got up again and started to move toward the building which I saw in the distance.

I began to shiver, from fear more than from cold. I crossed a trench that was filled with water which came up to my knees. After I don't know how long a time I reached the building. I crawled around it trying to find a door or an open window. I found a door and opened it. The hinges creaked, a sound which I thought could be heard for miles; but there was no response.

I entered the building. It was wonderfully cozy inside, and I sensed immediately that it was a barn and that there were five animals there. Carefully moving along the wall I found a pile of straw. I lay down on its softness, covering myself as much as I could. Blanketed with the warmth of the barn I soon fell asleep.

In the morning when the sun had its appointed reunion with that part of the world and the first light fell through a small window, I woke up. I stretched, sticking my arms through the straw with which I had covered myself. I touched something warm and alive, startling me. When I opened my eyes I saw my bedmate: I had cuddled up comfortably to a genial, brownish goat whose warmth had helped me sleep.

The sight of the goat on the straw in the light of dawn is registered indelibly on my mind, and the other day when I recalled it while sitting at my computer keyboard, I burst out laughing.

My wife asked as I chuckled, "Is it going to be one of those funny sermons again ...?"



down in the ditch, unable to move; he figured the end had come. He heard the soldiers approaching, but just then one of those early morning mist-banks moved in and covered him as if with the protection of God himself.

On the other occasion, it was much later in the day. One of us had fled into the corn field and had lain there motionless for a considerable time. When finally he thought that the raiders had left he stuck his head out above the corn. Alas, the Germans who had seen him disappear had simply surrounded the field and waited. When he became visible, they arrested him. He wound up in Auschwitz and came home on a stretcher on Pentecost Day 1945. He died a young man not many years later, never having really been able to work and make a living.

The events of the night which appeared so clearly in my memory not long ago occurred in the context of an anxious and frightful time.

Rude awakening

I had stood sentry for two hours. I went into the orchard to wake the next guard. When he left I crawled into the bed which was still warm. The warmth felt very comfortable and I fell asleep immediately. I don't know how long I had slept when all of a sudden I was awakened by someone poking me in the ribs.

"Get out," I heard, "the Germans are coming." In less time than it takes to count to 10, all six of us were

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

Feature

Computer networks:
fun, educational and enriching

Marian Van Til

I confess to having an obsession.... Well, maybe a near obsession. I haven't had it long but it hit with a vengeance. I'm hooked on GEnie. Who is GEnie, you ask? No, I don't have a secret magic bottle whose resident I can call up on command; though come to think of it, the principle is the same: GEnie is a computer communications system or "on-line network" run by General Electric (thus the name GEnie). GEnie, and networks like Prodigy and Compuserve, are among a number of such worldwide networks.

What will joining such a network do for you? It means that you can converse via computer with anyone else in the world (yes, the world) who has joined the same network. You can join for "recreational" purposes or for professional reasons, or both. Each network has services aimed at both types of use. Or there are individual computer "bulletin boards" one can join which focus on only one topic.

A friend of mine in Grand Rapids, Mich., is to blame for my addiction — or at least for introducing me to the source of my addiction. He and I can now converse as regularly and as long as we have time for, he in Michigan and I in New York state, without paying long distance charges. And conversing via "electronic mail" is only one of dozens of things a computer network like GEnie has to offer.

What is required?

I will focus on GEnie here because that's the network with which I'm most familiar, recognizing that Prodigy, Compuserve and others also have much to recommend them.

First, you need a personal computer, of course. The only other equipment you need is a modem. A modem is the device that lets you connect your computer to a telephone line. Modems can be either internal — you or a computer technician install it inside your computer and connect your computer to a telephone jack — or external: you connect it via cables to your computer and to your phone or directly into the telephone jack. (These days it's worth it to get a combination fax/modem, which costs little more than a modem alone and which lets you send and receive faxes via your computer.)

Once you have a computer and modem, you can tell GEnie, or whichever network, that you want to subscribe. They'll sign you up (after a quick credit check), assign you an I.D. number and a password so you can type your way into the system, and you're ready for some fun—and a great deal of education as well. There are local access phone numbers in many areas of the U.S. and Canada so that you're not using long distance time while you're on the network.

Low-cost hobby

The costs are low if you use only the basic services. But you won't feel hampered in sticking to the basics. There's plenty there to keep you occupied for at least half a lifetime. With GEnie, a minimal monthly fee (roughly \$5 in the U.S. and \$7 in Canada) is all the basic services will cost you as long as you don't get on during "prime time," i.e., during the working hours of 8 a.m. to 6 p.m. You may, of course, get on before 6 p.m., but you'll pay an additional hourly rate to do so. There are also a host of additional and professional services for which you pay extra — everything from up-to-the-minute news reports to professional financial

services.

The basic services consist mainly of bulletin boards on a wide range of subjects. You may participate in any of these which interest you. Or, if you're not the talkative type or are a little unsure of yourself, you can just "lurk," as reading without responding is called, in any topic. Each GEnie user is also assigned an electronic mail (E-mail) address so that any other user may correspond with him or her privately — as if you were getting a letter via Canada Post or the U.S. Postal Service, only a whole lot faster.

Each bulletin board is divided into *categories* of subjects and then subdivided into *topics*.

For example, I am currently involved in three of the many bulletin boards: Canada; Religion and Ethics; and the Pet-Net (for animal lovers and environmentalists).

Never run out

In the Canada bulletin board there are *categories* on politics, sports, national unity, customs and immigration, even miscellaneous items, about 10 or 12 in all. Under each of those are a dozen or so *topics* with generally literate and lively discussions about such things as the Constitution, a triple-E Senate, racism in Toronto and Montreal, the virtues of Canadian beer, great places to vacation, how to immigrate to Canada, and the fortunes and misfortunes of the Blue Jays, Expos and the CFL and NHL teams.

On the Canada bulletin board I've "talked" with people from Vancouver, Regina, Montreal, Toronto, Halifax, the New England states, Pennsylvania and Texas, to name a few places. The participants are an interesting mix of Canadians, expatriot Americans and Americans interested in Canada. There's one young man from Toronto, currently unemployed, who spends some of his time as a kind of Good Samaritan "caller of government offices" for anybody who needs information from one of the government ministries.

The Pet-Net is an intriguing menagerie of topics about the joys and woes of keeping pets — from fish and lizards, snakes, exotic birds, ferrets, falconry, to common but always entertaining cats and dogs (name your breed; it's there). Some of the cat lovers are even in the midst of a photo round-robin in which a packet of photographs of participants' cats is being sent around via "snail mail" (the postal service) so users can see what other people's pets (which everybody knows through the conversations) look like.

There's a topic under which you can get advice and a "second opinion" from a qualified vet, though you're warned, of course, not to substitute that for hands-on care by your own vet. There are the topics for hobby farmers, for wildlife enthusiasts and birders, for environmentalists, to name a few.

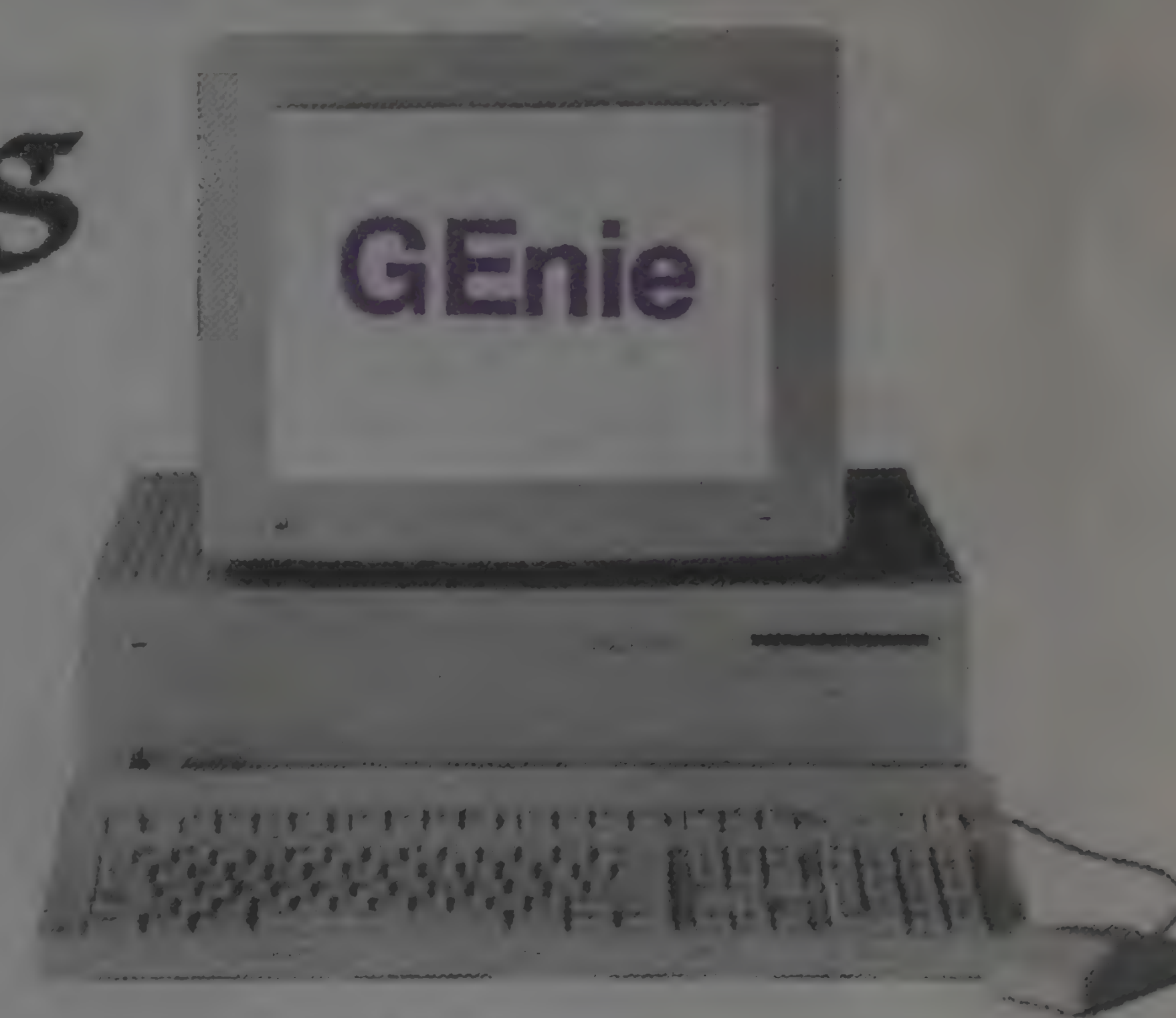
Religion a hot topic

By far the largest, most comprehensive, volatile, controversial, stimulating, educational — and annoying and infuriating — bulletin board is the one encompassing religion and ethics.

There, every religion and every stance conceivable is represented. There are categories and topics for everybody from Anglicans to agnostics, New Agers to neo-Calvinists, Lutherans to Luciferians, Catholics to Charismatics, Druids to Deists.

I've lurked briefly in a couple of the non-Christian religion categories, but frankly found most of them more than I could or wanted to handle. So I've settled into several topics closer to home and closer to my ongoing interests: liturgy and church music (Reformed, Lutheran and Catholic), a theological discussion by two groups of Lutherans from opposing camps — Lutheran Church Missouri Synod (LCMS) and the Evangelical Lutheran Church in America (ELCA) — and a "Reformed" exchange which actually originated with a couple of members of the Reformed Baptist Church.

What these discussions have done, first off, is show me that the problems and controversies in any given denomination are almost always alive and well in



similar form in other denominations. I've met Missouri Synod Lutheran pastors who are as immovable and stubborn — and just as insistent about the rightness of their biblical interpretation and theological insight — as any hard-line, old-guard Reformed type I've ever met.

Christians all over

But what this bulletin board also brings to the fore is that there are countless Christians "out there" whom I can joyfully count as fellow Christ-believers, even though I may not agree with them on every point. Interestingly, I've met a few people who grew up in the Christian Reformed Church and have left it, but who have not left their faith behind. And there are others, from a variety of denominations, who have abandoned the faith of their parents; and a few who did and have come back to it via another church.

I keep wishing, though, that more thorough-going Calvinists would join my Christian Reformed friend from Grand Rapids and I and a few others in our discussions — both amongst ourselves and with the Missouri Synod Lutherans, for example, frustrating as discussions are with them. I've come to be convinced even more that a Reformed world view and approach to Scripture interpretation is a liberating one.

A network like GEnie is a great way to meet likeminded people and share what you have in common. But it's also an ideal way to meet people different than yourself, to get to know their views and perhaps get them to think about yours.

Networks becoming a societal force?

Some analysts who look at societal trends are saying that computer networks are potentially great political tools, ways of communicating directly with candidates or officials already in government. Some networks, as GEnie does, for example, set up periodical real-time conferences — rather like giant conference calls — with not only politicians but authors and experts in a number of other fields as guests. "Attendees" type in questions and the guest answers them, with a systems operator moderating the conference.

The one drawback to such conferences and to the networks in general, of course, is that as long as computers require typing skills and an outlay of several thousand dollars to own, only a portion of the well-educated segment of the world's population will be able to participate.

Those same analysts are saying that just as the 1980s saw people stay at home and "cocoon" with their TVs and VCRs, the 1990s will see people "burrow" with their computers. It's undoubtedly a sign of our times that while our technological capabilities become ever more astonishing and the real world becomes more and more dangerous, middle class people would opt to stay safely at home while simultaneously communicating with dozens of people from around the globe.

Like any human tool, the computer and computer networks can be both a curse and a blessing. I began this article by joking about being obsessed by GEnie. That could and does happen, especially for people who find it difficult to go out and meet real people face to face. But kept in perspective, computer networks can be amazing sources of entertainment, education and even spiritual enrichment.

Features

My friend the psychopath



Photo: C.C. files

Jac Geuzebroek

A psychopath. Yes, that's what he was. The friend about whom I have written before. My friend who was a suicidal kleptomaniac and who, even so, became God's messenger for a young boy in dire need of the healing power of Jesus Christ.

But he still had to travel the usual road, and had to be held responsible for his actions. And so, after some time in the hospital he went back to his prison cell.

That was why my phone rang one particular morning. A well-known judge asked, "Are you the Reverend Geuzebroek? Could you please come to the court house?"

They had my friend in the cell block in the basement but nobody dared come near him. He had gone completely berserk.

"He yells your name all the time," the judge told me, "and wants you to come and see him. Are you willing to come?"

I was.

Once at the cell block I met several guards. Keeping a safe distance I went toward the cell and called out, "Hello, here I am. I want you to calm down and come with me. You know you have to accept the consequences of your crime. Let's go upstairs." I asked the guards to open the cell door, and my friend quietly walked out with me.

Fear of the future

We made our way upstairs to appear before the judge. We sat together. I thought I knew why there was fear in my friend's heart. There were two possibilities. In cases like his, people were either sent to a

clinic for a limited period of time or they were sent to an institution where they would be held indefinitely at the pleasure of the government. He was dead scared of that latter possibility.

But the judge issued a light sentence and I found myself becoming his "parole officer."

On the morning of his release I picked up my friend from jail. It was raining hard that morning, I remember. Whatever my friend had pickpocketed, it certainly wasn't a raincoat. Coatless as he was, he was glad to be out of there and promised he'd try to reform.

I managed to find him a good-paying job. That wasn't too hard, as he was an excellent tool and die maker, a dying art. He had worked for KLM, the Dutch airline, and for several other large companies. For in the past, some things had gone right. And

so I hoped and prayed and waited.

But the crash did come. Again he walked into a store and "picked" a hammer. This was a compulsion, not a need. He was arrested almost immediately; by this time he was well-known to the police.

He got a lawyer, whose help he really needed. This time his situation looked serious. But again he was given another chance. Same procedure: in jail for some time; out again; making the same promises; getting another job—a very good job with lots of money to be made.

But again he got in hot water, and again his lawyer became involved. The lawyer phoned me, "What are we going to do, Rev. Geuzebroek? Plead guilty and let him be 'sent up' unconditionally? Or do we try again for a short term?"

I expressed my desire for a shorter term. "But he needs constant supervision," I said. "So let's make a deal. I'll take him in for three months. You take him for the three months after that."

"Sorry, I can't do that," responded the lawyer.

My answer was simple: "Neither can I." And so the young man was institutionalized unconditionally.

That was many years ago. I often wonder about him. What became of him? In quiet moments I think about all the people I have met in my lifetime and about their needs and troubles. But above all I meditate on the ways of the Lord and the greatness of his mercy.

Jac Geuzebroek is a retired Christian Reformed pastor who lives in Whitby, Ont.

Like Lot's wife



Ruth Lerdal Cummings

When I was young, with the confidence of youth, I made many decisions. I decided which college to attend, what career to follow, when and whom to marry.

Time passed. Gradually dissatisfaction crept into my life. Gordon and I struggled 14 to 16 hours a day to make a go of our poultry farm.

Then I began to look back; I began to ask myself questions. What if I had attended another college? What if we had chosen another occupation? What if Gordon and I had saved money and waited before getting married? I became aware of the meaning in the old verse:

*For of all sad words of tongue or pen,
The saddest are these: "It might have been!"*

Mentally I hashed and rehashed the big and small decisions of life. Always I ended by wondering how different "it might have been."

One Sunday morning before church I flung one of these might-have-been thoughts of mine at Gordon. He didn't say much until I was through. And then....

"No," he said, "I didn't learn a trade or skill that could help us now. I went to college and took poultry husbandry." Gordon pulled on his coat with a jerk and added, "No, I didn't marry a rich girl. I married the one I loved." He strode out the door and he didn't look back.

Discouraged in heart, I sat in church that morning and opened the Sunday pamphlet. I read Genesis 19:26. There she was, Lot's wife, looming above my

thoughts, a kindred spirit. How many times had she looked back at the everyday events of life before that fateful glance at Sodom and Gomorrah? What a horrible ending to a life. I thought.

"Do not look back as did Lot's wife," the minister said. "Is not looking back a waste? Thank God for what you have, for the tools you now possess." Was the minister looking straight at me?

Gratefully I thought of my home, my husband, our little girl. I breathed a prayer for forgiveness — and for help. Henceforth, each day, I decided, would be not a cry to the past but a ready acceptance of the present, a beckoning to the future.

Ruth Lerdal Cummings is a writer living in Maple Plain, Minnesota.

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"Serving the Fraser Valley"



A day in the life of our comical constitutional caper

(A slightly irreverent look at our political figures and what may have happened one day during negotiations)

Michael J. Loenen

The scene: Cloistered in yet another hotel board room, drowning themselves with the political brain food we call mineral water, sit the political powers that be. All eyes are pensively pointed towards Brian's alarm clock, the cracked plastic face held together by a thin strip of tape, with the words Meech 2 scrawled on it. Symbolic of the nation?!? Effortlessly it counts down the remaining hours to resolve the constitutional deadlock. Political sweat (the honest Calvinist variety) begins to mar the brows of those gathered there.

Rhetoric: "The rules that govern the art of speaking with propriety, elegance and force."

Brian: This is a historic opportunity and I —

Joe: (interjects) I'd just like to say that I back wholeheartedly and unequivocally the constitutional package we

have not yet negotiated and wish to duly note in advance the high likelihood of the esteemed Right Honourable Prime Minister Brian

Mulroney providing extremely capable leadership.

Brian: Aaahhhh, thank you Joe, [pause] I think, as I was saying —

Joe: And I stand fully behind

the enshrinement of Native self-government as it is painstakingly elaborated in that one page blank document in Ovide's hands.

Bourrassa: My apologies to the most esteemed Unity Minister but we Quebecois, as one of the two founding cultures, feel it necessary to

note our distinct position within —

Ovide: Pardon me, my universally esteemed colleague from New France, but I must note that when white men arrived on our fair shores, they were confronted by a continent replete with several hundred distinct societies.

Bourrassa: (pouting): Be that as it may, my forefathers cultivated with care the fertile St. Lawrence banks and —

Brian: Gentlemen! Let us be civil. Although I may note as an aside that four score and 20 years ago my —

Wells: (forcefully): Please gentlemen. The agenda.

Rae: (meekly): I apologize for interrupting my colleague, Mr. Wells, but I believe, and please correct me if I am wrong, that he meant to say "gentleperson," we all being enlightened persons living in the Year of a Previous Person 1992.

Lewis: Kudos Bobmeister. Most sensitive!

Getty: (harshly): Wing Wang guys. Let us talk about the real stakes here —

Brian: On the golf course, Don? Joe's patronizing guffaw issues forth at the supremely sluggish pace of the average CRC organist.

Joe: AH.... AH.... AH....

Rae: Please gentlemen, my sensitive ears!

Lewis: (reprovingly): "Gentlepersons," Bobby.

Getty: The real concern out West is that we get an effective voice in confederation. Now that Mr. Bourrassa has finally seen fit to settle down at the negotiating table —

Bourrassa: Excusez-moi, but these aren't formal negotiations. Rather, we have gathered for lunch and coincidental chatter. If that leads indirectly to progress on granting la belle province its legitimate claim to sovereignty over all of Canada, then perhaps there exists room for informal a priori conversations of an initial nature.

Brian: Oui mon ami, as Robert, Mila, myself and the kitchen staff at our mansion wrote up the constitutional agreement you will eventually sign, we realized that only complete capitulation to the mild requests of Quebec, along with a good robust veto over future constitutional change, would show the loving and strongly nationalistic citizens of Quebec that we do appreciate their distinctiveness.

Wells: If they get any more distinct, English will be extinct!

Bourrassa: (pouting): Brian, the English imperialists are out

to —

Lewis: Speaking of colonial repression, my report on the glaring state of systemic racism in Ontario is required reading for all truly sensitive people. We are all guilty of systematic biases against the disadvantaged.

Wells: If your thesis is correct, then you as a WASP were systematically biased when you wrote your report. Thus your results are systematically flawed, unless of course they were false to begin with.

(More Calvinist sweat appears on Lewis' brow.)

Rae: Fortunately we have passed progressive legislation to account for our thinking. Our new Intellectual Equity Act states: "We appreciate and hear all views as inherently equal. But we have been elected for the people, by the people, so we do it our way."

Lewis: Brilliant Bobby, our Brave New Province in the New World Order.

Wells: Perhaps you would like to legislate better weather for your province, it being unequal to that of B.C.'s?!? Weather inequity is so cruel!

Getty: The National Draconian Party rides again.

Brian: Gentlemen, it pains me greatly to see such partisan mudslinging. Fortunately the Conservative Party of Canada represents the best of our traditional conservative political past —

Wells: Is that why Kim Campbell is the Minister of Liberalism?!

Brian: The phone is ringing Don, maybe it is Novatel calling collect.

Joe's loud guffaw begins to rumble on cue.

Rae lobs a croissant westward, precipitating a spirited aerial exchange of Canada's culinary creations. Unfettered provincial trade at last!

Realizing the lamprey-like press are salivating for quotes to feed the constitutionally comatosed country, the boys launch into their constitutional theme song to top off another tough day at the bargaining table; [tune — The Lumberjack Song (Thanks, Monty)]

I'm a politician and I'm OK
I sleep all night and I babble all day
I chop down foes
I eat my lunch
My pension's on the way!

Michael Loenen is a business agent for the Christian Labour Association in Edmonton, Alta.

Daily-bread economics

Bert Hielema



Our own 'nuke spook'

Gone are the days when Ontario and most other provinces were "hydro country," even though we often say "hydro" when we mean electricity. Next time you pay your "hydro" bill, think about the fact that a more fitting name would be "nuclear" bill, because 60 per cent comes from that source.

Eastern Europe depends on nuclear power perhaps more than any other region in the world. Because of the breakup of the communist system the vast nuclear industry there has been left virtually unmanaged. None of the newly independent republics have the money to properly service these tremendously complicated creations of our technological wizardry.

No way out

At the centre of the drama in Russia and Ukraine are 15 of the world's most suspect reactors similar to the one that exploded in Chernobyl: many of these "nuke spooks" are located near major population areas such as Kiev and St. Petersburg, a mere 80 km from Western Europe as the wind blows.

It is impossible to abandon these nuclear plants because to mothball them would deprive the people of their electrical power sources; and even a decommissioned reactor needs constant monitoring. So the reactors keep on running and the people in the know keep their fingers crossed; it's a very frightening scenario.

Those of us who live in Ontario also have our very own nuke spook: Darlington. At this point Darlington is a word the people at 700 University Avenue in Toronto, the Ontario Hydro head office, wished they had never heard of. The plant was scheduled to open in 1987 at an estimated cost of \$2.5 billion. Now 1992, the total amount sunk into this monster is \$14 billion and it does not generate one single watt of power, and perhaps never will.

The problem is vibration. Ontario Hydro engineers, in the interests of efficiency, tried to squeeze out an extra 100 megawatts by changing the pumping system.

Theoretically this seemed feasible, but when the generator was started up the reactor was

subject to 150 pulsations a second. This high level of vibration twisted and cracked the fuel bundles, something pretty scary in a nuclear reactor. Now the Atomic Energy Control Board will not give the plant a working permit until the problem is fixed.

So Hydro is looking at the prospect of re-engineering its intricate piping network at a cost of another \$400 million, but based on their past record the real figure could easily be another \$1 billion.

The irony is that each day 1,300 highly paid Hydro employees dutifully report for work at this plant which is totally non-operating. The control room with its rows of computer monitors has 100 operators on duty per 8-hour shift on a 24 hour basis: their base pay \$60,000 a year. It reminds me of the Russian tank factory which is still operating — 40,000 jobs — and from which the finished product is driven straight to the scrap mill.

Who pays?

Darlington: no darling on the Ontario Hydro balance sheet. Each year the interest charges alone are \$1.3 billion. If it ever does come on stream, its cost per kilowatt hour will be a minimum eight cents compared to spot power purchased from Manitoba or Quebec at three cents per kilowatt hour.

So "Ontario Hydro" is coming to those of us who are their captive customers. It wants 8.6 per cent more in 1993 after raising rates by 11.8 per cent this year and an equal amount in 1991. In a time in which businesses complain about the high costs, Ontario's own nuke spook in Darlington will cost more jobs, condemning Ontario residents to a future of sky-high electricity costs and eroding the province's competitive capabilities.

In word, Ontario's "nuclear" bill is coming due with a vengeance. Let's hope it does not cause an economic meltdown.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Labour/Finance

CLAC wants workers protected, not unions

Bert Witvoet

TORONTO — The Christian Labour Association of Canada (CLAC) wasted no time addressing the legislative committee studying Ontario's proposed changes to the Labour Relations Act. CLAC was present on Aug. 4, the first day of the committee's five-week-long hearings.

CLAC's executive director, Ed Grootenboer, told the committee that the proposed legislation insults the intelligence of workers in that it proposes to diminish their rights in favour of the rights of trade unions.

"Unions are voluntary organizations," said Grootenboer, "and as trade unionists we have the responsibility to protect

employees from coercion, not coerce workers to join us."

Promote commitment

He indicated that CLAC opposes government plans to remove the requirement to pay an initiation fee when a union seeks certification.

According to Ed Vanderkloet, editor of CLAC's periodical *The Guide*, the present minimum initiation fee of \$1 per signed up person requires at least a minimal commitment, and commitment is something the Christian union would like to encourage among workers.

Grootenboer also spoke against eliminating the opportunity for employees to change their minds during sign-up time. These proposed

changes are seen by CLAC as ways of removing responsibility from the employee and making it easier for unions to organize.

CLAC would like to see an application for certification followed by a quick secret-ballot vote, as is done in B.C. and Alberta. Union organizers in Ontario, however, are loath to let go of the present system that allows automatic certification when the number of signed-up employees is over 55 per cent.

Vanderkloet thinks that most unions don't like the ballot box because an employee might change his or her mind in a private booth.

Balance individual and collective rights

CLAC further recommended that strike votes be held within two weeks before a strike (with full disclosure on all outstanding issues). And in response to the "anti-scab" legislation proposed by the NDP government, CLAC urges that replacement workers be barred only when an employer has turned down an offer to have the dispute settled by arbitration.

In keeping with its long-standing opposition to closed shops, CLAC urged that the government strike "a careful balance between collective and individual rights." To back up this statement Grootenboer pointed to CLAC's 40 years of experience, during which time "it has proven to be

unnecessary to force union membership on workers in the bargaining units we represent."

"An adversarial mentality has no place in co-operative labour relations," said CLAC's representatives at the hearing, as they pointed to the "outrageous claims and assertions of both business and labour interests in the current discussions."

Finally, CLAC spoke strongly in favour of pluralism in the trade union movement, denouncing as "totally unacceptable that organizations such as the AFL-CIO building trade unions should be permitted to act as if they are entitled to a monopoly in the construction industry."

Vanderkloet did not think that CLAC's presentation made much of a dent on the committee conducting the hearing. "They were polite but the government seems to have made up its mind to push on with this legislation," he said in a telephone interview.

A plague on both their houses

Ed Vanderkloet

A bitter war of words is being waged across Ontario about Bill 40, the NDP government's proposed amendments to the Labour Relations Act. Both sides, business and labour, are spending fortunes on billboard ads and radio commercials in which a victory for the other party is portrayed as a triumph of evil.

Business likens Premier Bob Rae to Marx and Lenin (which is an absurdity), and issues dire predictions of 300,000 jobs that will be lost once the bill becomes law, while labour depicts business as the same group that wanted to keep children in the factories a century ago (an equally ridiculous comparison). A council of some 50 construction associations has so far spent \$175,000 fighting the new labour law, and the total money spent by business is reported to be a million dollars. Not to be outdone, the Ontario Federation of Labour has already forked over \$250,000 on posters, pamphlets, buttons, hats and radio ads.

So much for a labour bill that was introduced with much fanfare as a "new way" for labour, a means of bringing about true labour peace, or at least a measure that would foster European-style labour management co-operation. If it has done anything, Bill 40 turned a cold war into a hot one, an ugly confrontation between two implacable foes.

Sad spectacle

The spectacle is a sad one, especially when one considers that both sides could have used some much-needed amendments to the labour law as a golden opportunity to come up with a genuine blueprint for labour peace and co-operation. It simply cannot be denied that the current law

badly needs a refit, and a number of the government's proposals are long overdue. Other parts of the bill, however, were bound to raise a storm of opposition by the business community, especially the so-called "no-scab" provision.

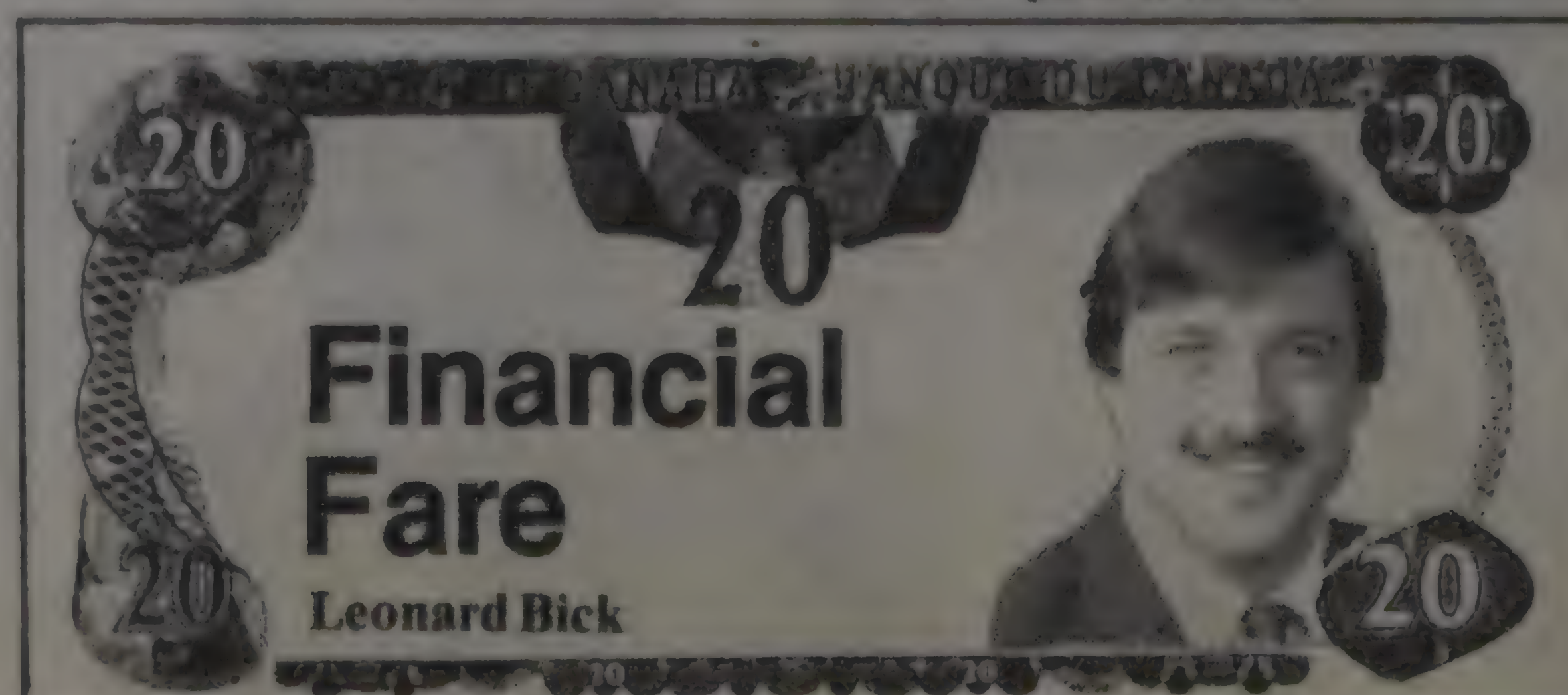
But inevitably the question comes to mind: Why is the business world raising such a hullabaloo now after decades of meekly agreeing to the union's near monopoly powers over a largely helpless work force? The answer is that business perceives the new law as a threat to its own position. In reality, however, the present war of words over Bill 40 is nothing but a power struggle between management and unions in which *the workers themselves* are mere pawns on a chess board. Basically, this is not a fight for the rights and freedoms of employees but a battle over who will *control* them.

Premier Rae, trying to calm the unruly waves his bill has created, still speaks in lofty tones about a new dawn in labour relations but his efforts are little more than an exercise in Don Quixotism.

Most likely the bill will become law this fall, and chances are that, when this article appears in print, it will have already been proclaimed. But far from establishing better labour relations with justice for all, it lays the ground work for a fresh outbreak of hostilities in work places across the province.

As such, our comment is: A plague on both their houses.

Ed Vanderkloet is editor of The Guide, CLAC's labour magazine. He lives in Rexdale, Ont.



The best of both worlds

Canadians are generally very conservative in their investment outlook. In conversations with hundreds of savers and investors, I have come to the obvious conclusion that everyone wants to achieve high returns without taking much risk. Does such an investment exist? Can it be found in the areas of real estate, common stocks or gold? The search for the perfect investment continues.

Aside from wanting high returns with no risk, most people have as their investment objectives either income or growth from each of their individual investments. Consequently, they either invest in something which provides some income or they invest in something which has growth potential. There are, however, several investments which provide both regular income *and* growth potential.

One such investment is a convertible security. The term convertible security refers to any bond or preferred stock that can be converted into common stock of the same company at the option of the investor.

Substantial advantages

The advantages of a convertible security are substantial. Unlike ordinary bonds, the convertible security participates in stock splits, stock dividends and the opportunity for rapid capital growth. Compared to common stock, it has legal priority, lower costs, higher (and more certain) cash flow, and greater protection against declining prices. Because the convertible securities have *limited* risk (down only to their investment value based on the bond) and *unlimited* potential (their conversion value tied to stock prices), any losses tend to be relatively small, while profits range from small to very large.

Possessing the combined characteristics of stocks and bonds, convertible securities provide a high, current, steady income (comparable to GICs) but also could go up in value as the stock market rises. If the stock market falls, they continue to give you a high current income.

There are two basic types of convertible securities: convertible bonds (also referred to as debentures) and convertible preferred shares. The convertible preferreds of Canadian corporations give high current income qualifying for the dividend tax credit and have the potential for attractive capital gains which also receive preferential tax treatment outside of an RRSP. Convertible bonds provide interest income regularly.

Seek out mutual funds

Generally, having the convertible feature usually means accepting a slightly lower rate of interest than would be the case with a straight bond.

If a person cannot live with uncertainty in the economy, the convertible security provides some certainty. If the stock market takes off and the '90s turn out to be similar to the '50s and '60s and mid '80s when stock markets made tremendous gains, then a convertible security holder will get high returns by being able to convert from his or her bond position to stocks.

If on the other hand the stock market goes down or goes nowhere, or we go into a period of deflation and recession, the convertible security continues to yield high current income.

There are over 1,300 convertible issues in the American, Canadian, Japanese, and European stock markets. In the United States alone there are over 48 billion dollars' worth of convertible securities.

These securities are complex. Considerable analytical evaluation is necessary in the selection process. From a practical viewpoint most investors interested in the convertible securities approach should seek out mutual funds. There are a small number of funds that hold convertible securities as a significant part of their overall portfolio.

Leonard Bick is an Ancaster, Ont., based financial planner.

Manitoba public schools ignore ruling on Lord's Prayer

Bill Fledderus

WINNIPEG — Last month Justice Michel Monnin struck down an old Manitoba law which had required students to participate in the Lord's Prayer during opening exercises. Though students had the option of leaving the classroom during the daily exercise, opponents of the law claimed that the entire exercise discriminated against non-Christians.

Justice Monnin agreed. In his decision he wrote: "To prefer one religion over another, as is now being done in the province, contravenes the provision of the Charter [of Rights and Freedoms] relating

to freedom of conscience and religion."

Students should no longer be caught in the situation of having to opt out of mandatory prayer, says David Deutescher, a lawyer for the Manitoba Association for Rights and Liberties recently interviewed in the *Winnipeg Sun*.

"There's a big difference between saying you have to pray at 9 a.m. every day and saying there will be religious exercises at 8:45 a.m. for those who wish to attend before classes," says Deutescher.

Little effect

Justice Monnin's decision will have little effect on the

practices at most of Manitoba's various schools, according to an editorial in the *Winnipeg Free Press*.

Where there is a clear majority of Roman Catholics or Mennonites, for example, the Lord's Prayer will continue, regardless of the court decision and provincial guidelines, it predicts.

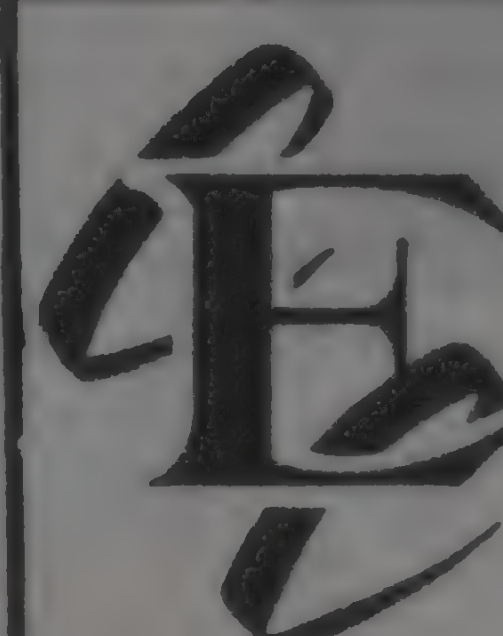
"Religious practice in Manitoba's public schools depends on local tastes, social pressures and the street sense of teachers and principals who know enough to steer their way among the community sensibilities," says the editorial.

Though the editorial does

not berate the independent nature of schools with homogeneous populations, it points out that a "fair new law" to protect the rights of non-Christian minorities is needed for schools with religiously-mixed populations.

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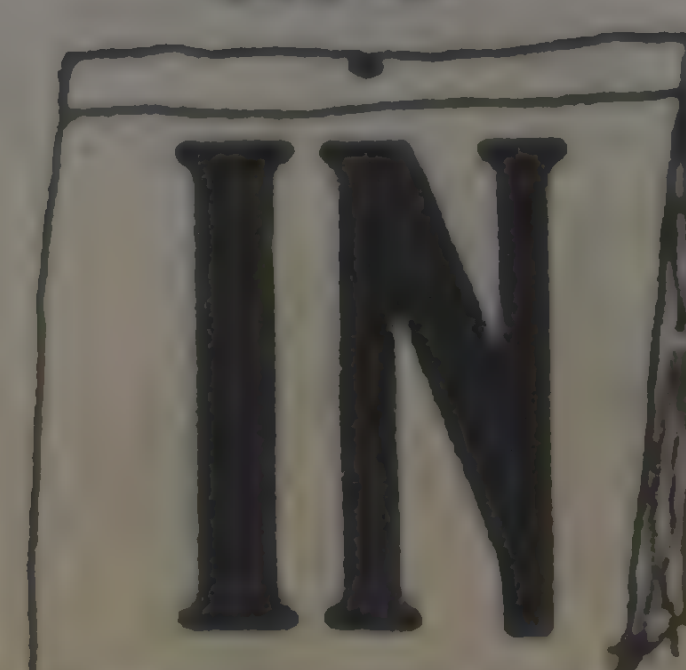
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Dear Readers:

We're back! The drought is over and so is our enforced sabbatical. By the end of June our files were depleted, though a couple of letters came in just before our vacation. Since then we have received a total of eight letters which we will publish after discussing them with our advisory panel.

We have met a number of you in the different places to which our vacation and various summer weddings have taken us. Thanks for your expressions of support. Thank you especially for telling us that we are better looking in person than in the above photograph. Guess we're not very photogenic, or we just need a new photographer (nothing personal, Bert)!

So here we go again. Keep those letters coming. It doesn't have to be anything earth-shattering. But look what happens to our column when you don't write.

Dear P&M:

I have enjoyed reading your column for some time. I've been looking forward to a response from readers to your April 10 request for input about adoptions. The response from a foster mom said it all (C.C. June 12).

One of our children is adopted, from one of the Central American countries. He has experienced some of the insensitive and/or prejudicial comments mentioned in the letter. It is my hope that your readers will take to heart the hurt and the anguish which the writer obviously felt as she wrote the letter.

Thank you for publishing her letter and sharing it with your readers.

Dear Adoptive Dad:

We appreciated that foster mom's feisty defense of her Native Canadian foster kids. You're right, though; her letter contained much hurt and anguish.

Cross-cultural or inter-racial adoption comes with a special set of fears since our

Reformed church families are predominantly white. Adoptive parents worry that their children will not find acceptance and belonging. Will they be asked to date by their peers? Will they find marriage partners in our churches? Will they remember our communities positively and claim them as their own? Or will they be bypassed because of subconscious selection and rejection on the basis of skin colour?

We need to entrust the future to God. We need to have confidence in our faith communities. But deep down all adoptive parents worry about complete acceptance of their children, especially as these children get older. You know what we mean. Kids have a way of pairing each other off and it hurts to see your own child excluded. It would be tragic if our decisions to adopt would deprive our children from normal experiences such as childhood romantic crushes or a teen's first kiss.

It surprised us that we did not receive more letters on this issue. Other than you and the foster mom, no-one else wrote. Yet we know that there are many inter-racial and multicultural families in our midst. We wonder why we haven't heard from them.

One last question to our teenage readers. Would you date a Christian girl or guy who is of different racial descent? Would your parents support you if you did? Would your friends back you up? Why or why not? Write us.

**Write to: P&M
c/o Calvinist Contact
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witsaet.

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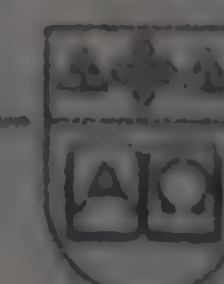
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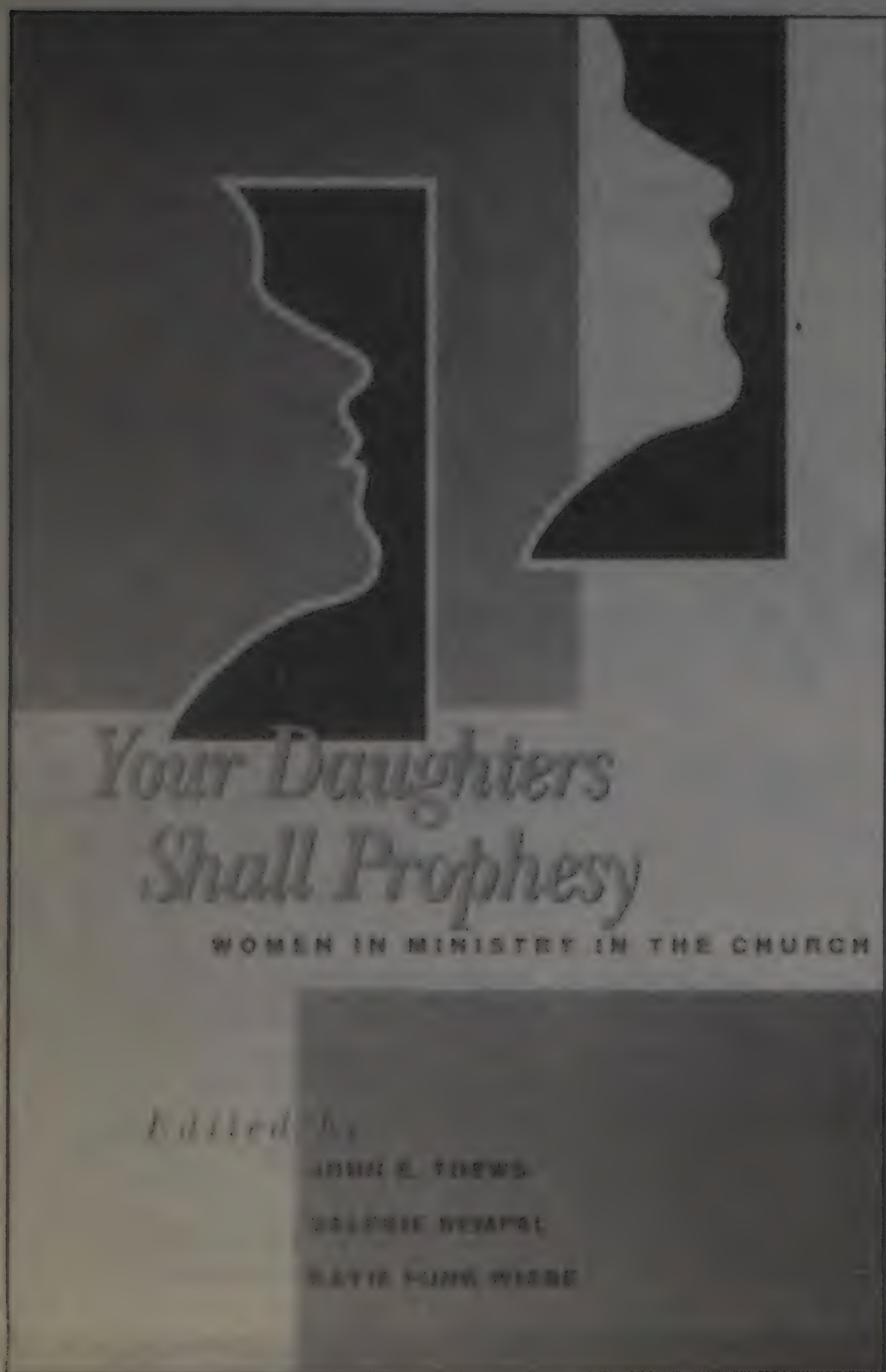
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Mennonite Brethren struggle with ordination of women



Your Daughters Shall Prophesy, edited by John E. Toews, Valerie Rempel and Katie Funk Wiebe. Winnipeg: Kindred Press, 1992. ISBN 0-921788-14-2. Soft cover, 234 pp., \$13.95. Reviewed by Robert VanderVennen.

Maybe the last thing you want right now is a book dealing with the ordination of women to the offices of the church. But this book gives context to Christian Reformed discussion of the subject, and shows that Dutch Reformed Christians are not the only people sincerely struggling with the issue.

In 1957, after ordaining at least 85 women for missionary

service over a period of six decades, the Mennonite Brethren Church decided to differentiate the "public Gospel preaching ministry" of men and women by commissioning rather than ordaining women.

There were two kinds of reactions from women, says John E. Toews. Some expressed their pain at the church's refusal to recognize their call to ministry and affirm their spiritual giftedness. Other women expressed fear at the freedom offered them to serve in the ministry of the Word.

In 1987 the General Conference decided to "encourage our churches to free and affirm

women for ministries in the church, at home and abroad, in decision-making, evangelizing, counseling, encouragement, music, youth, visitations, etc." but without being ordained. Sounds much like a 1992 CRC decision.

Search for better understanding

This book is a "search for a better understanding of the role and ministry of women in the church." It is set up for group discussion with thoughtful questions for each chapter, and each chapter ends with a short section on "what do we do with this?"

The largest part of the book deals with the relevant biblical passages. Some new ways are offered of looking at texts which seem to restrict women's service. Toews says that the basic message of 1 Timothy 2 is that "no unlearned woman shall teach." The focus of the text, he says, "is on the husband/wife relationship, not public worship."

Different opinions are expressed by the different authors. The book argues "that one can accept the full authority of the Bible and read it carefully and seriously as affirming women for ministry in the church either within the context of overall male leadership or independent of male leadership."

For instance, Elmer A. Martens argues "that in the creation pattern man and woman were accorded equal worth, but were assigned differentiated levels of responsibility."

Yes, there is also a chapter on "headship." Toews says that Ephesians 5:21-33 shows that "in the upside-down world of Christ's kingdom, headship means taking the lead in self-sacrifice."

Outward-looking churches more inclusive

Marilyn G. Peters makes this insightful comment in the conclusion to her chapter: "History suggests that new movements and churches that are focused outward in mission are more open to the ministry of women. When the church is in flux because of reform or when the church is overwhelmed by the work that needs to be done, it seems less concerned about who does what. As churches become institutionalized and turn inward toward maintenance, they tend to restrict the ministry of women."

Toews and Rempel offer the valuable comment that when there are differences of opinion on the meaning of Bible passages "we are dealing with different interpreters. Every interpreter begins with a pre-understanding or bias to the text. There is no such thing as 'objective interpretation.'" They add, "We do not believe that the real issues concerning women in church ministry are biblical, but psychological and sociological."



Friends of God

Wayne Brouwer

Culmination

"May the Lord, the Maker of heaven and earth, bless you from Zion!" (Psalm 134: 3).

Do you remember the song "Delta Dawn" that Helen Reddy made popular some years ago? It tells the strange story of a 41-year-old woman who lives in Brownsville, Texas, wandering around the downtown streets carrying a suitcase, waiting for "a mysterious dark-haired man" who loved her once and promised to return to make her his bride. I can see her in my mind's eye: crazy glint of a stare, still wearing a rumpled wedding dress, muttering to herself, peering into the faces of the men she meets, looking for her lost lover. But he never comes.

Sad song

And the crowds on the streets of Brownsville stop and shake their heads, laugh a little and ask:

Delta Dawn, what's that flower you have on?

Could it be a faded rose from days gone by?

And did I hear you say he was a-meetin' you here today

To take you to his mansion in the sky?

It's a sad song, with ominous overtones. But here's the part that scares me: sometimes that song seems to be a picture of what the church looks like in this society—half-crazed bride pledged to a no-show husband, wandering around muttering to herself while the world shakes its head in disbelief.

Did the peoples of Palestine 3,000 years ago think that way about Israel? Can you see the pilgrims gathering at the temple on one of those high holidays like the Passover, or the Day of Atonement? Here they come, singing these songs we've reflected on in recent weeks, Psalms 120-134, the Psalms of Ascent. Now they stand in the holy courts and the choirs of Asaph chant these lines of Psalm 134 over them in blessing. Is it another version of "Delta Dawn," played out in tragic comedy?

Parallel worlds

Some might think so. That's the strangeness of God's eternity and our time running parallel to one another. The road seems to go on forever for us, and it can be lived as if there is no "mysterious dark-haired man" who beckons us from worlds beyond.

But those who have stepped away from the road and peered over the brink of eternity know that there is much that joins the spiritual realms with our physical world. The road ahead may seem like an endless, godless pilgrimage, but it runs next to the greatest wonder possible for those with eyes to see.

Listen to the way Charles Williams put it in one of his novels. When his theological discourse was no longer adequate, he told the story of Nancy. Most of her life she's stumbled down the road, safely asleep from things spiritual. Then on Christmas morning, out of a sense of duty she attends a worship service at a tiny country church.

Time to wake up

The voice from the front announces the first hymn, Number 61. Around her the pages flutter as they stand with the choir to sing. The words begin, and Nancy mouths them with the rest:

Christians, awake! Salute the happy morn

Whereon the Saviour of the world was born!

Suddenly Nancy wakes up. Her voice catches. She can't go on, because the words stare up at her and bring her to tears. "Rise to adore," they say, "the mystery of love" And suddenly she wants to see Jesus. Suddenly she wants to look into eternity. Suddenly she wants to know and to feel and to do the best she can in life. She finds herself, in that instant, turning from the road ahead to lose herself on the brink of eternity.

Delta Dawn was a little bit crazy, tipped over the edge by jilted love and emotional need. But there is more than meets the eye in the devotions of religious pilgrimage. All traffic does not move down the road of life; some of the best traffic stops and stares and worships into the open mystery of divine love that runs parallel to our physical journey.

Those who know it sing Psalm 134.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</div><div>Calvinist Contact Publishing Ltd.</div><div>4-261 Martindale Rd.</div><div>St. Catharines, ON L2W 1A1</div><div>Phone: (416) 682-8311</div><div>Fax: (416) 682-8313</div></div>	<div><div>1967 September 22 1992</div><div>With praise and thanksgiving to God for His faithfulness we announce the 25th anniversary of our parents:</div><div>GEORGE and MARY TER STEEGE (nee BOKS)</div><div>"And now these three remain: faith, hope and love. But the greatest of these is love" (I Cor. 13: 13).</div><div>With love from your children:</div><div>Joy</div><div>Warren & Cathy (girlfriend)</div><div>Sonya</div><div>Home address: 2397 Brookhurst Rd., Mississauga, ON L5J 1R4</div></div> <div><div>1947 October 16 1992</div><div>With thanks to the Lord we announce the wedding anniversary of our parents and grandparents,</div><div>CORNELIS and RINSKE VANDERPLOEG (nee WALBURG)</div><div>We pray that the Lord will continue to bless them and keep them in his care.</div><div>Diane & Leo Gallant — Brampton, Ont.</div><div>Rick, Lisa, Leanne</div><div>Stan & Sheila VanderPloeg — Brampton, Ont.</div><div>Tammy, Brian, Steven</div><div>Andrew & Anne VanderPloeg — Aylmer, Ont.</div><div>Michael, Daniel, Melinda, Jennifer</div><div>Jacqueline & John Nawrocky — Hamilton, Ont.</div><div>Michael, Laura, Kevin</div><div>Annette & Brian Voogd — Burford, Ont.</div><div>David</div><div>John VanderPloeg — Brampton, Ont.</div><div>Joanne & Wilfred Saarloos — Aylmer, Ont.</div><div>Rayna, Kara, Jarrad</div><div>Christine & John Westerhoek — Richmond Hill, Ont.</div><div>Home address: 17 Kingsmere Cres., Brampton, ON L6X 1Z3</div><div>★ ★ ★</div><div>1967 September 23 1992</div><div>With thanksgiving to God we joyfully announce the 25th wedding anniversary of our parents,</div><div>LEO and DIANE GALLANT (nee VANDERPLOEG)</div><div>It is our prayer that the Lord will continue to bless you and keep you. Congratulations and love:</div><div>Rick</div><div>Lisa</div><div>Leanne</div><div>Home address: 9 Binsell Ave., Brampton, ON L6V 1V9</div><div>A combined open house will be held, D.V., on Oct. 3, 1992, from 2-4 p.m. at the Immanuel Chr. Ref. Church, 63 Church St., Brampton, Ont.</div><div>On Aug. 24, 1992,</div><div>ANNIUS and JANNY VAN DRIESUM (nee MEYER)</div><div>celebrated their 40th wedding anniversary.</div><div>After marrying in Emo, Ont., in 1952, they travelled across Canada in search of work and adventure. Prince George, B.C. was to be a temporary stopover, but instead became their home, where they raised four children. They have since been blessed with six grandchildren.</div><div>I Corinthians 13.</div><div>Home address: 1282 North Nechako Road, Prince George, BC V2K 1A6</div></div>	<div><div>Arum, Friesland, the Netherlands</div><div>August 23, 1992</div><div>The Lord made everything well when he called home our dear husband, father, grandfather and great-grandfather,</div><div>KORNELIS CAHAIS</div><div>at the age of 90 years.</div><div>Dear husband of Ytske de Vries.</div><div>He was predeceased by his first wife Fokje Brouwer in 1974.</div><div>Arum: Ytske Cahais-de Vries</div><div>Canada:</div><div>Ike & Nellie</div><div>Bill & Ruth</div><div>Piet & Nancy</div><div>Renie & John</div><div>grandchildren and great-grandchildren.</div><div>The funeral took place on Aug. 27, 1992, in Grace Chr. Ref. Church, Scarborough, Ont.</div><div>Correspondence address:</div><div>J. Legemaate, 19th Ave. 4625, Unionville, ON L6C 1M3</div></div> <div><div>Heeg, Fr. Guelph, Ont.</div><div>Nov. 19, 1912 Aug. 29, 1992</div><div>We find comfort in God's unchanging word and in His steadfast love with the passing away of our dear father</div><div>SYEWALINGA</div><div>in his 80th year.</div><div>Lovingly remembered and sadly missed by his wife of 56 years, Jantje (Vellinga) Walinga of Guelph.</div><div>Loved father of:</div><div>Marie & Doug Branton — Port Franks, Ont.</div><div>Margaret & Harry Hendriks — Brampton</div><div>Hilda & Robert Morris — Australia</div><div>Alice & Norman Klinkhammer — Cambridge</div><div>Shirley Walinga — Milton</div><div>Peter & June Walinga — Guelph</div><div>Hedy & Chris Pierog — Guelph</div><div>Syd Walinga — Guelph</div><div>and the late Don (1965) and his wife Frances — Guelph</div><div>Dear grandfather of 15 grandchildren and 10 great-grandchildren.</div><div>Survived also by two brothers Mye and Sipke and one sister Maaïke, all of the Netherlands.</div><div>"And I will dwell in the house of the Lord forever" (Ps. 23:6).</div></div>	<div><div>Disappointed with our rainy summer?</div><div>Soak up some sun in Florida this fall!</div><div>Mobile home for rent, 2 bedrooms, 2 bathrooms, and large screenroom, in 5-star park. Pool and marina. Reasonable rates.</div><div>For more information, call:</div><div>(416) 459-3913. Available in September, October and December.</div></div> <div><div>Experienced secretary seeks employment, preferably in Ontario. Graduate of Reformed Bible College and Niagara College of Applied Arts and Technology. Past experiences include secretarial employment in Ontario as well as 4½ years as a secretary in missions in Nigeria. Has a variety of skills including computer friendliness. (Word Perfect 5.0).</div><div>Contact Ethel Suk at 15 Sharon St., St. Catharines, ON L2N 3J3; (416) 934-3605.</div></div>	<div><div>DUNNVILLE, Ont.: Dunnville Chr. School invites applicants for a temporary full-time position in Grade 1, from January till June 1993. Please send resumes to:</div><div>Mr. R. VanEgmond,</div><div>Dunnville Chr. School</div><div>R.R.#1, Dunnville, ON N1A 2W1</div><div>Tel.: (416) 774-5142</div></div> <div><div>GEORGETOWN, Ont.: Georgetown District Chr. School requires qualified teacher/librarian, part-time (25%). This position includes enrichment responsibilities. Experience an asset. For information or application contact:</div><div>Treena Sybersma, Principal</div><div>R.R. #1, Georgetown, ON</div><div>L7G 4S4</div><div>Tel.: (416) 877-4221</div></div> <div><div>JARVIS, Ont.: Jarvis District Chr. School will be in need of two teachers due to maternity reasons, to complete the 1992-93 school year. We will require a Grade 2 teacher effective Jan. 4, 1993, and a Grade 3 teacher effective Feb. 1, 1993. Please send your letter of application, resumes and references prior to Oct. 16, 1992, to:</div><div>Garry Glasbergen, Principal</div><div>Jarvis District Chr. School</div><div>P.O. Box 520</div><div>Jarvis, ON N0A 1J0</div><div>For further information please call the principal at (519) 587-4444 (school) or (519) 587-5374 (home).</div></div>
Births				
<div><div>MCLARDY:</div><div>Don and Liz (nee VANDERBYL) thank God for the safe arrival of yet another healthy child.</div><div>KRISTY RAE</div><div>was born on Tuesday, June 23, 1992, weighing 7 lbs., 5 oz.</div><div>She is another sister for Rebecca, Heidi, Alisha, Melia and Joshua, ninth grandchild for Mr. and Mrs. William Vanderbyl and sixth grandchild for Mr. and Mrs. Joseph McLardy of Toronto.</div><div>Home address: R.R. #3, Cookstown, ON L0L 1L0</div></div> <div><div>MOES:</div><div>On Aug. 19, 1992, Everett and Annette were richly blessed with another healthy girl.</div><div>MARIE DANIELLE</div><div>She is bringing a special joy to her sisters and brother, Joanne, Carol, Julie, Matthew and Catherine. Thank you to the Lord, the giver of life. Happy and excited grandparents for the 12th time, Thelma and Bill Breeuwsma and sixth grandchild for Roeli and John Moes, all of Edmonton. Another great-grandchild for Opa Dunnewind of the Netherlands.</div><div>Home address: E.J. Moes,</div><div>3629-107 Ave., Edmonton, AB</div><div>T5W 0E1</div></div>				
	Personal			
	<div><div>Single Men and Women</div><div>If you are over 21 years of age and would like to find a partner in Christian marriage, write to:</div><div>The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.</div><div>Please enclose \$3.00 for a complete information package explaining our services.</div><div>Established in 1967.</div></div>			
		For Sale		
		<div><div>The mobile home I have for sale is in Sunshine Village, in West Palm Beach, Florida.</div><div>The lot rent is \$220.00 per month. The unit is 10' x 51', has a single bedroom with two beds and is furnished. It is located in a quiet corner of the park.</div><div>If anyone is interested please contact:</div><div>Dave Geers</div><div>1152 Lake Clarke Dr.</div><div>West Palm Beach, FL 33406</div><div>Tel. (405) 588-9335</div></div>		
		For Rent		
		<div><div>For rent: large two-bedroom apt. Ground-level with separate entrance. Scenic location, 15 minutes from Cobourg, Ont. Ideal for retirees interested in lawn and garden care. Rent negotiable.</div><div>Phone & Fax: (416) 349-2429</div></div>		
			Help Wanted	
			<div><div>The Board of Seaway Ministry is looking for a</div><div>CHAPLAIN — DIRECTOR</div><div>to lead the</div><div>Seaway Ministry in Montreal</div><div>Responsibilities:</div><div>- to guide seafarers into new or strengthened relationships with Christ.</div><div>- to direct the ministry and the staff.</div><div>- to inform the supporting communities about the work and provide opportunity for their involvement.</div><div>Requirements:</div><div>- deeply committed to the Lord and His Word.</div><div>- a heart for evangelism; creative and flexible.</div><div>- sensitive to others, especially staff.</div><div>- able to lead, inspire, encourage and train.</div><div>- ordination and experience in ministry is an asset.</div><div>If you sense God's call to this ministry, or would like information about this strategic mission, contact:</div><div>Mr. Ralph Pypker, 30 Scugog St., Bowmanville, ON L1C 3H6. Phone (416) 623-5533 by September 18, 1992.</div></div>	
			For Sale	
			<div><div>For sale</div><div>Dutch specialty food & giftware store.</div><div>Located in Southwestern B.C. A well established business with a large customer base. A strong growth record has been established. Excellent net return on sales. Serious inquiries only.</div><div>Reply to file # 2591</div><div>c/o Calvinist Contact</div><div>4-261 Martindale Rd.</div><div>St. Catharines, ON L2W 1A1</div></div>	

Classified/Events

Miscellaneous	For Rent	For Rent	Events	Events
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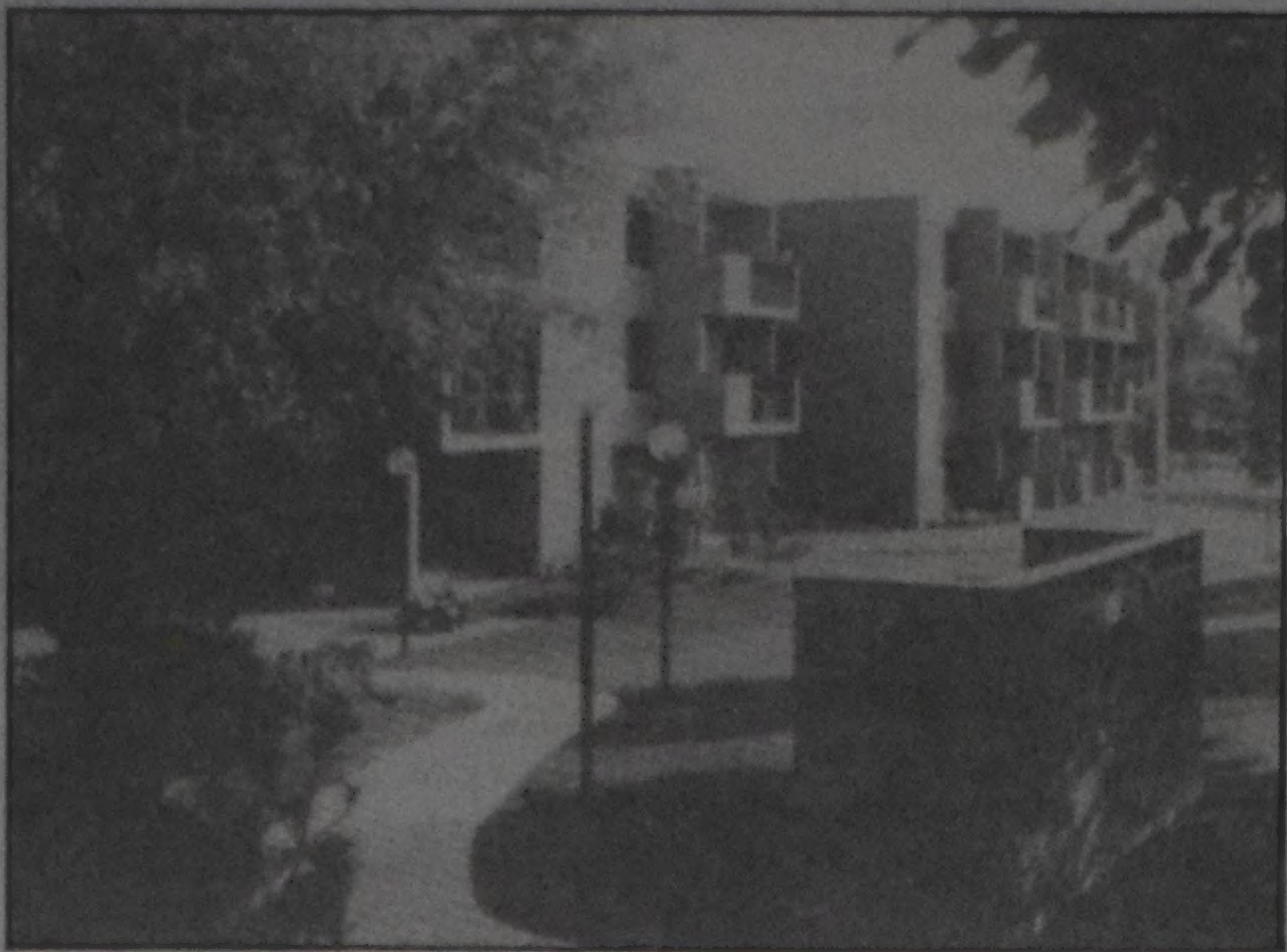
Code _____

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L2W 1A1

Hamilton District Christian Senior Citizens Homes Inc.

operating **The Maranatha Homes**



This award-winning home is for Canadian senior citizens and has 68 apartments. Each apartment has a living room, bedroom and kitchen.

For information write to:
3260 New Street, Burlington, ON L7N 3L4
or call Henriette at (416) 681-0311

THE MUSIC GROUP PRODUCTIONS INC.
presents, in concert,

“VOX JUBILANS”

well-known choir from Waddinxveen, the Netherlands. Established July 10, 1945, shortly after the liberation at the end of WWII, the choir's motto is, “the singing witness to the Gospel.” Today, the choir is heard regularly on EO (Evangelical Radio) in Holland. Under the direction of Pieter Stolk, the choral group (175 singers) has achieved musical heights. Following a tour of Michigan, the choir (120 singers on tour) will visit Ontario. Organist: Jan Mulder.

Dates:

Tuesday, Sept. 22, 8 p.m.
 St. Paul's Presb. Church, Peterborough

Wednesday, Sept. 23, 8 p.m.
 Forward Baptist Church, Cambridge

Thursday, Sept. 24, 8 p.m.
 Bayview Glen Church, Thornhill

Regular tickets \$10 per person (\$25 for families). For info. call: **The Music Group at (416) 455-0797.**

More than deacons come to the All Ontario Diaconal Conference Annual Meeting

You are invited to come too!

Saturday, October 17: 9 a.m. - 4 p.m.
 John Knox Christian School - Brampton



- 15 workshops
- 16 seminars
- information on ministry opportunities

Cost: \$30
(for pre-registration)

For information call: **AODC 1-416-646-4511** or **contact you local deacons.**

Church news

Christian Reformed Church

Change in worship time

— Grace, Cobourg, Ont., is now holding its Sunday-evening services at 6 p.m. (instead of 7 p.m.).

— First CRC, Owen Sound, Ont.: effective immediately, second Sunday services will be held at 3 p.m.

Calls accepted

— to Hebron, Renfrew, Ont., Candidate Alfred Vander Berg, who temporarily served the Penticton, B.C. CRC.

Address change

— Rev. John and Mrs. Paula Van Dyk, 2190 Lakeshore Rd., #PH10A, Burlington, ON L7R 4K1.

— Rev. Barton and Mrs. Alice Velthuizen, Box 808, Hagersville, ON N0A 1H0

New offices

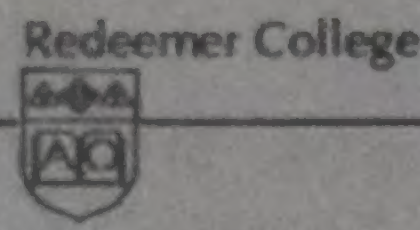
— First CRC, Owen Sound, Ont.: new clerk is Henry Struyk; new president of council is John Van Dorp.

Events

The 12th Annual Membership meeting of Redeemer College

will be held on
Saturday, September 26, 1992
 at 2:30 p.m. in the
 Redeemer College
 Auditorium.

Registration at 2:00 p.m.



A Christian University College
 Ancaster, Ontario L9G 3N6 (416) 648-2131

Redeemer College



Praise the Lord, O my soul, and forget not all His benefits.
Ps. 103:2

To all our supporters and friends: Thank you!
We invite you to come and celebrate with us.

- Sept. 25: Alumni Events
 Sept. 26: 10:30 AM 10th Anniversary Celebration
 1:30 PM Open House
 2:30 PM Membership Meeting
 8:30 PM Open Program (slides, talent show etc.)
 Sept. 27: 11:00 AM Celebration and Praise service

We're celebrating 25 years of miracles within a faithful community!
In 1967 the Institute for Christian Studies began its programme of graduate-level research and teaching.
Through many challenges,
God's loving care has been a constant presence in the life of ICS.
That's a reason to give thanks and sing praise!

To commemorate

A CLOUD OF WITNESSES
A COMMUNITY OF LEARNING
 the Institute for Christian Studies
 invites you
 to a service of

Praise and Celebration

September 20, 1992

at
CONVOCATION HALL (University of Toronto)
 31 King's College Circle
 7:30 p.m.
Singing begins at 7:15

Programme will include

- ☆ MUSIC BY THE AMBASSADORS CHRISTIAN MALE CHORUS
- ☆ REFLECTIONS ON OUR VISION FOR CHRISTIAN HIGHER EDUCATION BY DR. H. EVAN RUNNER
- ☆ SCRIPTURE MEDITATION BY REV. LOUIS TAMMINGA
- ☆ SPIRITED SINGING

Free Parking on the university campus.

Events

Thankful to God we are
pleased to announce the

DRAYTON REFORMED CHURCH
40TH ANNIVERSARY

Saturday, October 10, 1992
10:30 a.m.

Potluck Dinner — Noon
PMD Arena, Drayton, Ont.
and

Sunday, October 11, 1992
10:00 a.m.

Celebration Service
Drayton Reformed Church

Former members and friends
invited to attend.

Please inform Cobi Keunen (519) 638-3354 or Heather DeVries
(519) 638-2794 by phone/letter. Both have the same address:
R.R. #2, Drayton, ON N0G 1P0

TEAKE VAN DER MEER

(a well-known Frisian comedian)

will come to Ontario for a one-week tour. All events start at 8 p.m.

Tuesday, Sept. 29 - BOWMANVILLE
(Rehoboth CRC, 130 Scugog St.)

Tickets: John Oegema 1-416-623-2318 (and at the door)

Wednesday, Sept. 30 - STRATHROY
(Adelaide McDonald School on Hwy. #22)

Tickets: Dirk DeBoer 1-519-245-2319

Friday, Oct. 2 - VINELAND
(Vineland Public School)

Tickets: Bev. Slofstra 1-519-587-2162

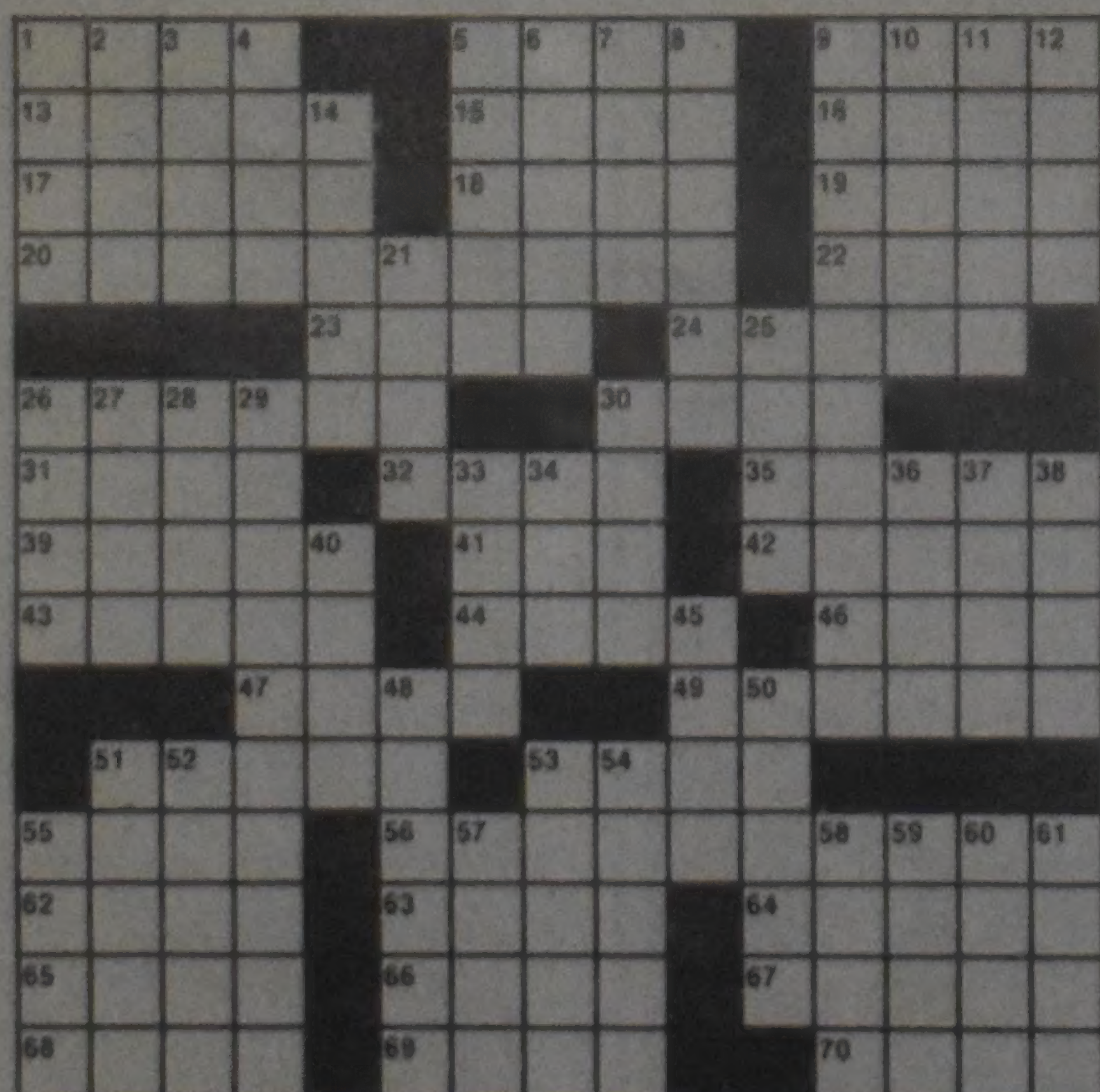
Saturday, Oct. 3 - JARVIS
(Jarvis District Chr. School)

Tickets: Bev. Slofstra 1-519-587-2162

Tickets are \$10 per person. Limited seating.

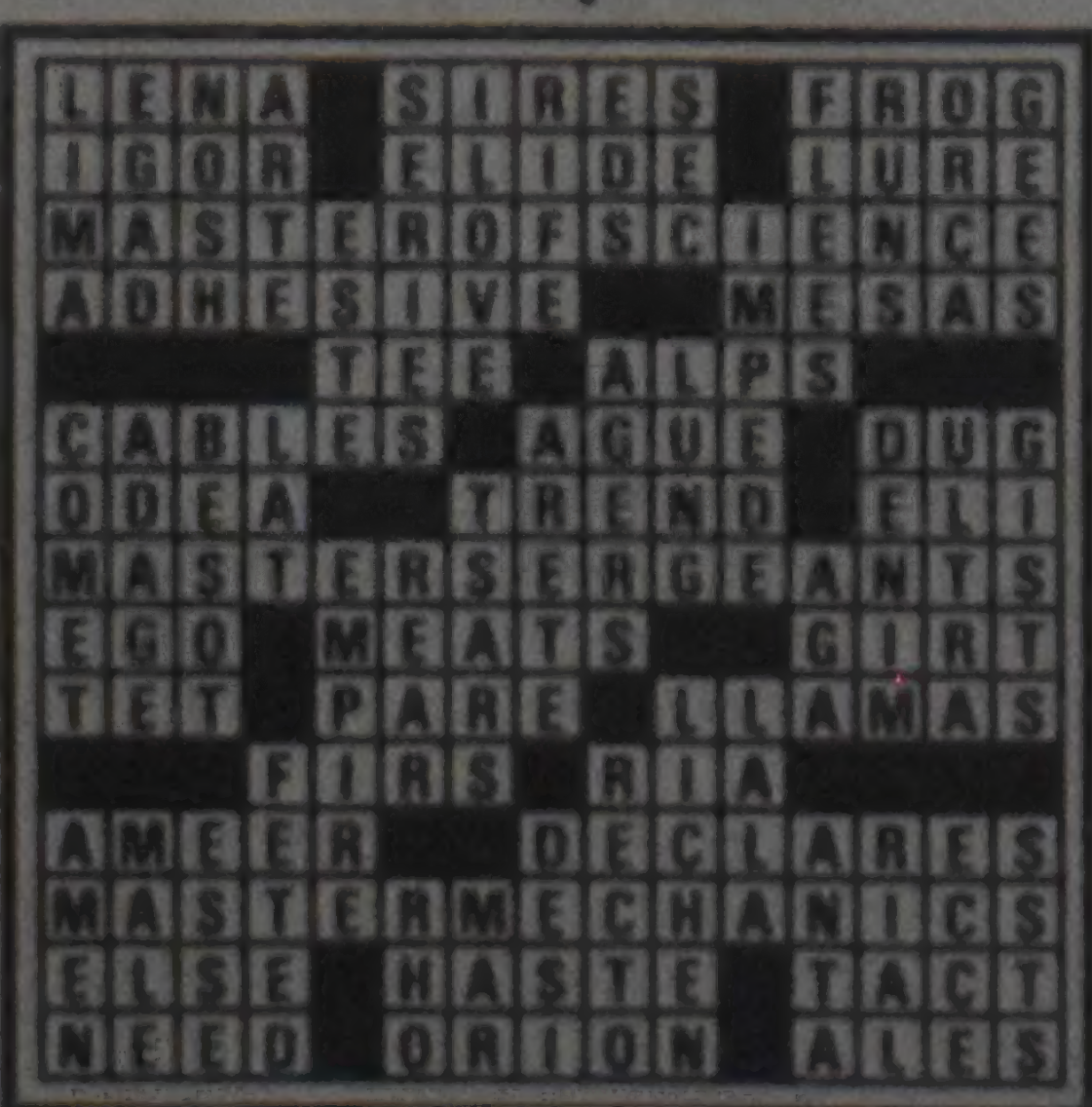
This Week's Puzzle by Will Thomas

- ACROSS
- 1 Landed
 - 5 Requests
 - 9 Face cream ingredient
 - 13 Cyclist
 - 15 Leg bone
 - 16 Bail water
 - 17 Overact
 - 18 Smidgeon
 - 19 City on the Oka
 - 20 Texas (somewhat shortened)
 - 22 Clears
 - 23 White-tailed eagle
 - 24 Salad garnish
 - 26 Theater district
 - 30 Perlman of "Cheers"
 - 31 — Domini
 - 32 Come-back toy
 - 35 Wide open
 - 39 Hardly enough
 - 41 — volente
 - 42 Fast
 - 43 Hostile one
 - 44 Fr. art cult
 - 46 Bulwer-Lytton heroine
 - 47 Relatives
 - 49 Sex
 - 51 Fragrance
 - 53 Mast
 - 55 Dutch cheese
 - 56 Tonto's pal
 - 62 Presage
 - 63 Venetian blind part
 - 64 Caravansary
 - 65 — Stoker, author of "Dracula"
 - 66 Gas: pref.
 - 67 Apply pressure
 - 68 Dried out
 - 69 Shed
 - 70 Variety
- DOWN
- 1 First victim
 - 2 VIP's vehicle
 - 3 Sacred image
 - 4 A head in Paris
 - 5 Continental member
 - 6 Coast
 - 7 Chests
 - 8 Kidnap
 - 9 "—, Naturally" (O'Sullivan)
 - 10 Roman household gods
 - 11 Playwright
 - 12 Slippery ones
 - 14 Adjust
 - 21 Helen's hometown
 - 25 Raise upright
 - 26 Skin problem
 - 27 Quechuan
 - 28 Med. subj.
 - 29 "Oh, —" (Don Gibson)
 - 30 Crucifix
 - 33 Likelihood
 - 34 Sports cheer
 - 36 Footless
 - 37 Long
 - 38 Ger. river
 - 40 Clip
 - 45 Lab gel
 - 48 Resinous substance
 - 50 Wipe out
 - 51 Worship
 - 52 Locating device
 - 53 Tangle
 - 54 —four
 - 55 Wanes
 - 57 Bread spread
 - 58 — door (near)
 - 59 Zane or Jane
 - 60 Wyatt —
 - 61 — of passage



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Last week's puzzle



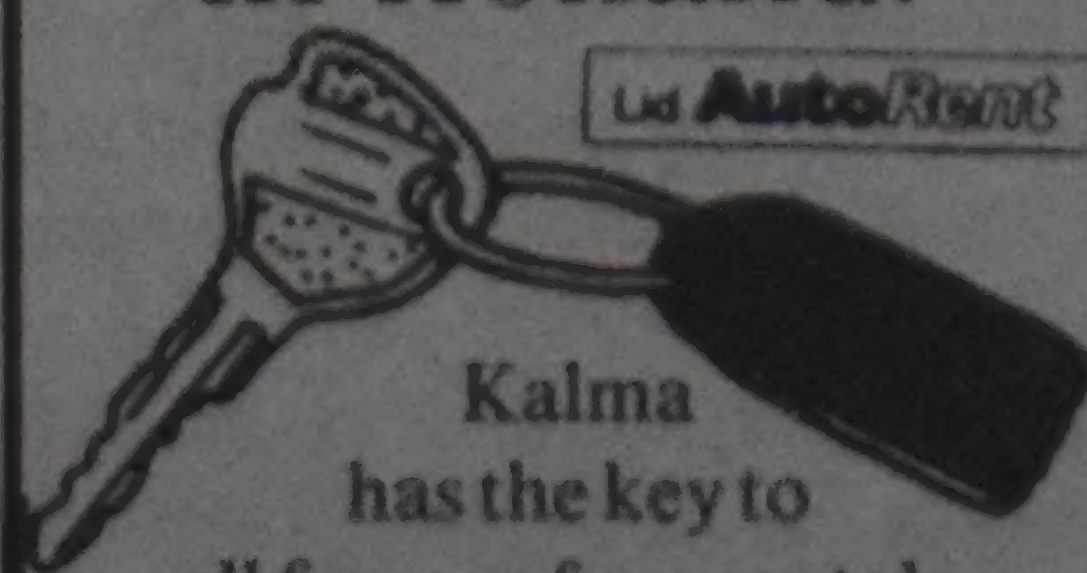
Calendar of Events

- Sept. 19 15th annual fall fair, 9:30 a.m., Camp Shalom, Cambridge, Ont. Theme: "Back on the farm." Lots to see and do!
- Sept. 20 "25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., Toronto, Ont. For info. call (416) 979-2331.
- Sept. 22 Christian Communications Centre, Mississauga, Ont., is sponsoring a course called "Led by the Spirit of God," beginning Sept. 22 at 7:30 p.m. The course "Kingdom Seekers" starts Sept. 24, 7:30 p.m. Info. line (416) 278-7969.
- Sept. 22-24 Concerts by the famous Dutch choir "Vox Jubilans" (Waddinxveen, the Netherlands). All events at 8 p.m. Sept. 22: St. Paul's Presb. Church, Peterborough, Ont.; Sept. 23: Forward Baptist Church, Cambridge, Ont.; Sept. 24: Bayview Glen Church, Thornhill, Ont.
- Sept. 25 Redeemer College Alumni Homecoming, starting with 6 p.m. barbecue, at Redeemer College, Ancaster, Ont.
- Sept. 26 Redeemer College Alumni Association meeting at 9 a.m., followed by 10th anniversary celebration from 10:30 - 11:30 a.m., open house from 1:30 - 2:30 p.m., annual membership meeting at 2:30 p.m., and an open program at 8:30 p.m. All events at RC, Ancaster, Ont.
- Sept. 26 Concert by Kenny Marks, 8 p.m., CRC, Drayton, Ont. Info. line (519) 848-3706.
- Sept. 27 Celebration and Praise Service for Redeemer's 10th anniversary, at 11 a.m., RC auditorium, Ancaster, Ont. Service will be led by Ancaster Fellowship CRC on the theme: "Praise the Lord and forget not all his benefits." Everyone welcome!
- Sept. 27 City-wide hymnsing, 8 p.m., First CRC, Sarnia, Ont.
- Sept. 28 World Home Bible League multi-media presentation "Where Jesus Walked," 8 p.m., First CRC, Guelph, Ont.
- Sept. 28 "Serving Christ in the Nineties" is sponsoring an evening conference for reflection by Christians on our environmental crisis. From 7:30 - 10:00 p.m., Rehoboth-Fellowship CRC, Etobicoke, Ont. Info. line (416) 979-2443.
- Sept. 29 CCBF's 6th annual golf tournament and B.B.Q. Proceeds for "Beginnings." At Knollwood Golf Ancaster, Ont. B.B.Q. at Redeemer College. For info. call (416) 524-1203. Rain date: Oct. 1.
- Sept. 29-Oct. 3 Teake van der Meer, well-known Frisian comedian, visits Canada! Sept. 29: Knox Chr. School, Bowmanville, Ont.; Sept. 30: Adelaide McDonald School Strathroy, Ont.; Oct. 2: Vineland Public School, Vineland, Ont.; Oct. 3: Jarvis District Chr. School, Jarvis, Ont. All evenings start at 8 p.m. For info call (519) 587-2162.
- Oct. 3 Concert by organist Ian Sadler and soprano Catherine Henry, 8 p.m., Mountainview CRC, Grimsby, Ont.
- Oct. 7-15 "Jubilate Deo" and "Het Zuiderkoor," two well-known choirs from Holland, present combined concerts in Ontario. All events start 8 p.m. Oct. 7: Dundas St. Centre Unit. Church, London; Oct. 9: Central Presb. Church, Hamilton; Oct. 10: College Park 7th-Day Adv. Church, Oshawa; Oct. 12: St. George Anglican Church, Guelph; Oct. 14: Maranatha CRC, St. Catharines; Oct. 15: Holland Chr. Homes, Brampton.
- Oct. 7 Fall rally of the Can. Fed. of CRC Women (Wyoming Region), 10 a.m., First CRC, Sarnia, Ont. Speakers: Carol Kent and Rev. John Van Til.
- Oct. 9-11 40th anniversary celebrations of First CRC of New Westminster, B.C. Info. line (604) 521-0111.
- Oct. 10-11 40th anniversary of the Reformed Church, Drayton, Ont.
- Oct. 13-30 CSS's Adriana Pierik will be in the Lower Fraser Valley, B.C.
- Oct. 16-18 M2/W2 10th anniversary celebrations at Lendrum MB Church, Edmonton, Alta. Also at Dalhousie MB Comm. Church, Calgary, Alta., and Community Hall, Duchess, Alta. Speaker: Vicky Dyck.
- Oct. 16 Inauguration and public address of Dr. Bert F. Polman, 8 p.m., Redeemer College, Ancaster, Ont. Reception follows.
- Oct. 17-22 Mini-concert tour by Willem Van Suydam (organ), The Drost Brothers (trumpets), and Bert Koelewijn (piano). All events at 8 p.m. Oct. 17: West End CRC, Edmonton, Alta.; Oct. 19: Can. Ref. Church, Neerlandia, Alta.; Oct. 21: Can. Ref. Church, Carmen, Man.; Oct. 22: Grace Anglican Church, Brantford, Ont.
- Oct. 17 Annual meeting of the All-Ont. Diaconal Conference at John Knox Chr. School, Brampton, Ont. Join over 400 in a day of fellowship & training. Choose from 16 workshops and 15 seminars to help you grow in a ministry of mercy in Christ's name. Call (416) 646-4511 for a registration form.
- Oct. 22-23 "Heart to Heart: Nation to Nation," a special CPJ event celebrating the work of John Olthuis, former CPJ researcher and currently active as an aboriginal rights lawyer. Oct. 22: First CRC, Langley, B.C.; Oct. 23: Emmanuel CRC, Calgary, Alta.; Oct. 24: Chr. High School, Edmonton, Alta. Watch local announcements!
- Oct. 23-Nov. 7 World Home Bible League multi-media presentation "More than a Song," Oct. 23: 7:30 p.m., Maranatha CRC, Cambridge, Ont.; Oct. 27: 7:30 p.m., CRC, Burlington, Ont.; Oct. 28: 7:30 p.m., Mount Hamilton CRC, Hamilton, Ont.; Oct. 29: 8 p.m., CRC, Tillsonburg, Ont.; Oct. 30: Bethel CRC, Dunnville, Ont.; Nov. 7: 7:30 p.m., Providence CRC, Beamsville, Ont.
- Oct. 24 "Reclaiming our Heritage." Province-wide rally of the Chr. Heritage Party, 4:30 - 8:00 p.m., Polish Canadian Cultural Centre, Calgary, Alta. For info. call (403) 252-3673.
- Oct. 24-25 40th anniversary celebrations of Rehoboth CRC, Niagara Falls, Ont. Info. line (416) 358-7200.
- Oct. 30 Ninth annual Senior Citizens' Day, Redeemer College, Ancaster, Ont. Speaker: Dr. Justin Cooper (9:30 a.m.). Choir and organ in the afternoon. To register, call (416) 648-2131.
- Oct. 30-31 Third annual "Toronto Conference on Reformed Theology," Bayview Glen Church, Toronto, Ont. Speakers: Mariano Di Gangi, John H. Gerstner and Ronald D. Gleason. For info. call (416) 477-2266.
- Oct. 31 Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, Brampton, Ont. For info. call (416) 278-7969.
- Oct. 31 Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, Lacombe, Alta. Phone (403) 782-2704, fax (403) 782-3085.
- Oct. 31 Reunion "Andijker Christelijke Scholen." Group departures through Valentine Travel. Call (519) 472-2700, by September 14.



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Fax (31) 5120-32324

ATTENTION!

Zion Chr. Ref. Church, Oshawa, Ont., will not be hosting a Worship
Conference this fall due to a heavy schedule of activities.

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Tax system unfair to single income families, argues Ottawa-area man

Bill Fledderus

DUNROBIN, Ont. — Bill Ross argues that if he and his wife, Catherine, were to divorce, she would be awarded half of his salary and half of their combined assets. Therefore, he believes half of his income should already be considered hers when it comes time to pay taxes.

Last year Ross and his wife, who stays at home with their two young children, filed separate tax returns, essentially dividing his \$50,000 income. Ross claimed he paid part of his income to his wife for child care and support, the way divorced wage-earners do.

"Every bit of my paycheque goes towards joint things like the mortgage, the car, expenses," he said in a recent *Ottawa Citizen* interview. "I paid [those expenses] on her behalf." The intended result: instead of being taxed in a high-

income bracket, the couple applied to be taxed at a lower rate on two smaller incomes.

Revenue Canada refused to allow the Ross' income shuffle, which would have saved them \$4,000 in the 1990 fiscal year and \$8,500 on their 1991 returns.

Now Ross is launching an appeal, arguing that the Income Tax Act discriminates against single-income married couples and violates the equality provisions of the Charter of Rights and Freedoms. It's reportedly only the second tax appeal ever to invoke the Charter.

"All I'm trying to do ... is to point out that my obligation to my family does not start with divorce," says Ross, "it's always there."

"I don't expect to win [the Charter challenge] but I do expect to open other peoples' eyes," says Ross. He believes

he will eventually win on the political front even though his wife "thinks I'm a fool to try to change something as unmovable as the government."

Back in 1989 when the Ross family was having financial difficulties despite Ross' decent income, Ross says he even considered that he and his wife should get a divorce for tax reasons:

"I called Revenue Canada and said, 'What's wrong if my wife and I get divorced and we decide to live together?' They said 'No, we'll consider you married.'"

Ross gave up on that idea, but he still argues that for tax purposes, couples should be treated no differently "whether you're living common-law, whether you're divorced, married or whether you have one or two incomes," says Ross.

African churches struggle with land use questions

AKRON, Pa. (MCC) — "Land is a sensitive and emotional issue in Africa," says Mennonite Central Committee (MCC) worker Bob Thelin.

Many churches, especially in southern Africa, own substantial amounts of land. In countries where Africans, because of colonial and apartheid policies, have a legacy of landlessness, churches struggle to determine how to best use church property.

For the past three years Thelin, who hails from La Junta, Colo., has worked in South Africa with the Anglican (Episcopal) Church, researching which lands actually belong to that church. He spent many hours in government offices and archives, and in diocesan files, searching records. This fall he will begin planning workshops and discussion groups where local clergy and community leaders can talk about their visions for the land.

"In working with churches, my role is not to impose my own personal view, but to be a resource to them as they decide on socially redemptive uses for the land," says Thelin.

New uses for land

Churches acquired land in various ways. In southern Africa, some colonial administrators gave churches land, at times to "quiet the churches' prophetic voice," according to Thelin. In other places local chiefs gave foreign missionaries land for churches, hospitals, schools and other community services. Food for patients, students and missionary staff was grown on the mission stations.

Now most foreign mission agencies have turned church property over to Africans. In many countries national governments have taken over health and education services. This leaves acres of land underutilized.

Some African church leaders think church land should be developed commercially to generate income for the church. "We have relied on hand-outs from overseas partners too long," some say. "We want to become self-sufficient."

Direct financial benefit

Thelin, who has served with various mission agencies in Africa for 27 years,

became aware of this view while working in Ghana. For 15 years he had been doing rural grassroots development, including helping village farmers move from using hand tools to plowing with oxen and coordinating well-digging projects.

An elderly Ghanaian pastor visited his projects and asked, "How does the church benefit financially?"

"I had assumed the church benefited through the stewardship of members whose lives had been improved. The pastor felt it was more important to have a direct financial benefit, such as agriculture projects that bring money

directly into church coffers," Thelin explains. Many African church leaders still hold this view. Others argue that the church has a responsibility to use lands to promote reconciliation and peace. They ask how the land can be used to benefit the local community.

Some denominations are already initiating community-based projects on their lands, such as communal woodlots and garden, sewing and weaving co-operatives. In other cases, churches have released land for use by local farmers on a "permanent" basis through transfer of titles, deeds or long-term lease arrangements.

Honduras project an eye opener



Photo courtesy Ann Bruinsma

Ann Bruinsma of Edmonton was among 40 young people who went to Catacamas, Honduras, for two weeks around the beginning of July. The trip was sponsored by the Young Calvinist Federation and was called Project Serve. The group helped build a school while they were there. Ann was unprepared for the kind of poverty she would encounter, while she befriended many young Hondurans. In the following poem she expresses her feelings and her newly gained insight:

Now I Know

God, do you have any idea how angry I was
To find out that you let them live that way?
Where is the God of mercy and compassion,
I would like to know.

And God says
Do you have any idea how disappointed I am
That you didn't know they live that way?
Where is the Christian?

Well, now I know, God, thanks.

News digest

Bill Fledderus, column editor

Homosexuality less common than thought

A study published last month in the professional journal *Science* puts the incidence of homosexuality between one and four per cent of the population.

The popular notion that at least 10 per cent of people are homosexuals comes from *The Kinsey Report*, based on research conducted by Alfred Kinsey in the 1940s. Recent research has discredited some of Kinsey's finding on homosexuality because of a badly flawed sample selection, according to a recent report in *World* magazine.

How to define a 'family'

WASHINGTON, D.C. — A recent study by the Population Reference Bureau (a private, non-profit group) suggests Americans need to change their thinking about the word *family*.

According to the study done in 1991, 42 per cent of family units in the United States are married couples with no children. Only 36 per cent are married couples with children. Almost half of these are blended marriages with stepchildren.

Over 12 per cent are headed by a single parent, almost always (80 per cent of the time) a woman. Almost one quarter of all children live with a single parent.

Humanities marks inflated at colleges

NEW YORK, N.Y. — Easier grading in the social sciences and humanities lures students away from science and engineering, where grading is tougher, according to a recent study by economists Richard Sabot and John Wakeman-Linn.

At seven out of eight schools examined by Sabot and Wakeman-Linn, high-level grades are much more common now than they were in those departments in the mid-1960s, and low marks are much rarer.

For example, whereas 13 per cent of political science students at the schools taking part in the study used to earn grades above a B-plus in 1963, now 28 per cent earn such high grades.

Cathedral guide includes McDonalds coupon

SALISBURY, U.K. — Pilgrims entering the Salisbury Cathedral usually receive a free rolled-up piece of paper giving details about the history of the building. But for the next two months, that scroll will be taped by a sticky buy-one-get-one-free coupon from McDonalds.

The cathedral made the deal with McDonalds because *someone* has to pay the \$6,000 U.S. per day it takes to run the building, according to a cathedral spokesperson.

"If we indulge in a bit of honest commerce to make ends meet," he said in a recent interview with *Newsweek* magazine, "then I say amen to that."